

N° 118  
SEPT 1985  
\$2.50

A MAGAZINE  
FOR LESBIAN/GAY  
LIBERATION

# THE BODY

*Politics*

## OUT OF SCHOOL

*Thrown out without even coming out*

## MISSING

*"Sexual orientation" isn't in the new  
Charter — does it matter?*

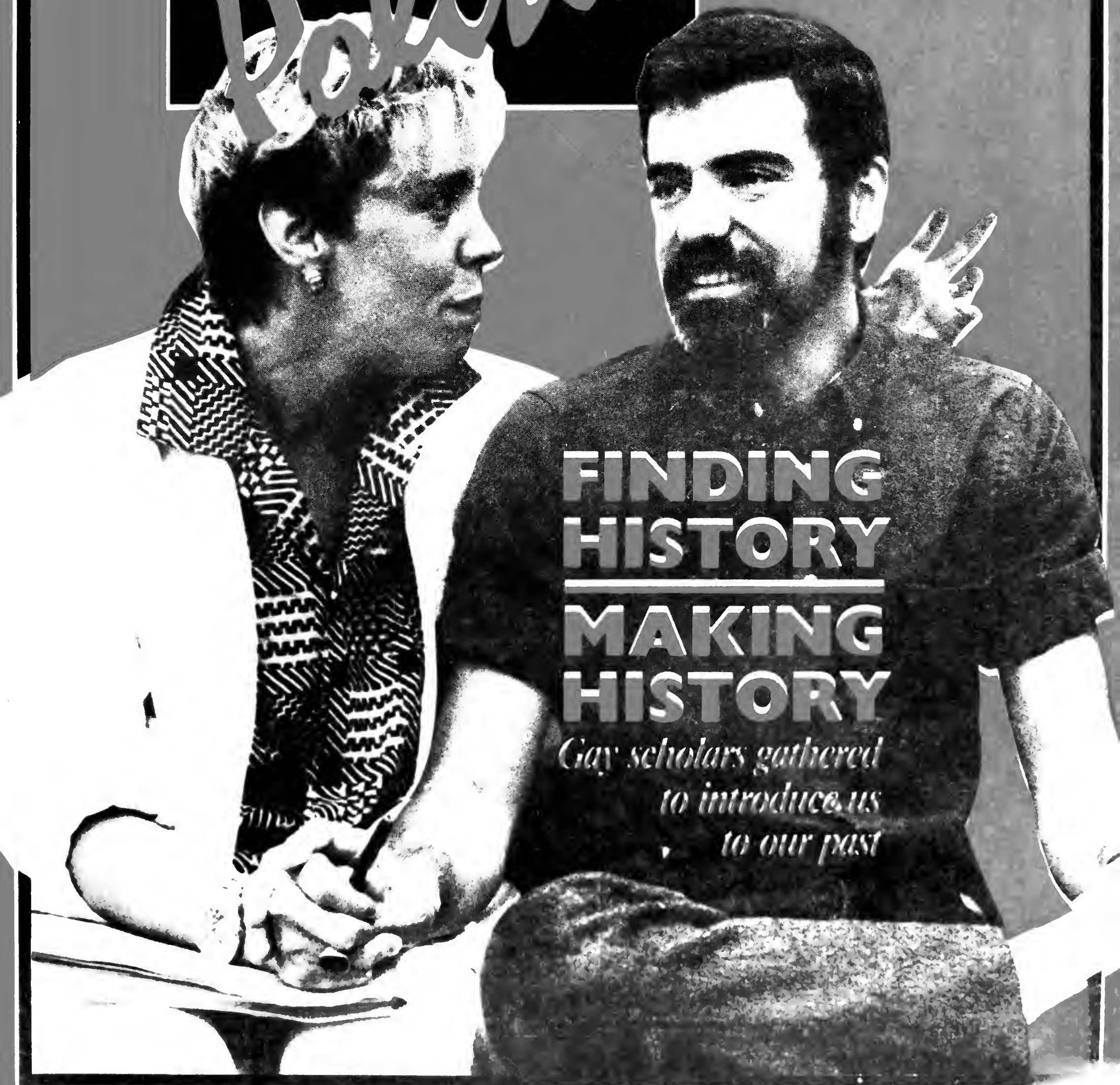
## ON THE EDGE

*An inside look at the lives  
of gay Mormons*

## FINDING HISTORY

## MAKING HISTORY

*Gay scholars gathered  
to introduce us  
to our past*





# Coming

*The Body Politic's  
highlights of what's  
happening in  
September*

## IN MONTREAL

● **Festival International de Nouvelle Danse.** Definitely the dance event of the year in Canada, the festival will bring together the leading contemporary dance companies from around the world. It will be held from September 19 to 29 at four different locations in Montreal, including Place des Arts and the Spectrum. Notable performances scheduled include the North American premiere of **Kontakthof**, by Pina Bausch's Tanztheater Wuppertal; **Set and Reset** by New York's top-rated Tricia Brown Company — with a little help from Laune Anderson and Robert Rauschenberg; **Buto (Dance of Darkness)** — described as 'provocative and disturbing' — will see its North American premiere here. It will be performed by Tokyo's acclaimed Muteki Sha Dance Company. Other companies appearing include New York's Merce Cunningham Dance Company and Toronto's Desrosiers Dance Theatre. Ticket prices will range from \$12 (students \$10) to \$25 (students \$16). There are also various packages available. These range in price from \$58 to unlimited access at \$140. For information and phone orders, call (514) 288-0114, or go to the Festival box office, located at UQAM Pavillion Judith-Jasmin, 1495, rue St Denis. Metro: Berri.

Reported from Montreal by TBP correspondent Alan McGinty. For the most up-to-date information on events in Montreal, pick up the latest issue of *Sortie*, North America's largest French-language gay publication. Call (514) 286-7122 for locations.







## TORONTO • ERIC FISCHL • SEPT 21 TO NOV 3

● **Eric Fischl: Paintings.** September 21 to November 3 at the Art Gallery of Ontario, 317 Dundas St W. Fischl is an American who taught at the Nova Scotia College of Art and Design in Halifax. His brash portraits of suburban life focus on the themes of alienation, sexual ambiguity and the quest for diversion. The exhibit of paintings is accompanied by drawings from the AGO's collection.

## IN TORONTO

● **Balls and Chains.** The Go-Go Lays, Andrew Alty and Howard Lester star in a new comedy about men and their attitudes about women, opening September 10. "It all started in the delivery room when the nurse thought Harry was a girl..." At Theatre Passe Muraille, 16 Ryerson Av. Tuesday to Saturday at 8:30pm, Sunday matinee at 2:30pm. Tickets are \$8 Tuesday to Thursday, \$10 Friday and Saturday. Sunday is "pay-what-you can." Benefit performances of this show are planned for various Toronto community groups, so consult upcoming issues of **Xtra!** for more info. For reservations, call 363-2416.

● **Class Acts.** At the Pauline McGibbon Cultural Centre, DuMaurier Theatre, 86 Lombard St until September 1. This "Musical Mélange à Trois" combines Jean Anouilh's one-act comedy **The Orchestra** with performances by two young classical musicians. Different artists, playing a variety of instruments from classical guitar to flute will be featured over 24 performances. Tuesday to Saturday evenings at 8pm. "Nightcap" shows Friday and Saturday at 10pm. Sunday Brunch Matinee at 2:30pm. Tickets are \$12.50. For reservations, call 947-0332.

● **Fossil: The First Movement of the Electric Ghost Dance.** Laurie-Shawn Borzovoy dances "A Ritual Journey of Initiation," in a multi-media environment composed of a live original score, film, video, slides, movement and text. Opening August 21, this is the first of five new works in the Theatre Centre's "R&D" series. Performances are Tuesday to Sunday at 8:30pm. Tickets are \$8

regular and \$6 for students, seniors, single parents and the unemployed, Tuesday to Saturday. Sunday is pay-what-you-can. For reservations, call 927-8998. Show runs until August 31 at the Theatre Centre, 296 Brunswick Av.

● **Canadian Opera Company.** The COC's season opens with the first fully-staged Canadian production of Ambroise Thomas' **Hamlet**. Dame Joan Sutherland sings the part of Ophelia, and John Brocheler is Hamlet. October 4, 7, 10, 16 and 19 at O'Keefe Centre at 8pm, matinee October 13 at 2. Tickets on sale September 14. Beginning October 9 is **Madame Butterfly** with Japanese soprano Yoko Watanabe and Canadian Maria Pellegrini alternating in the title role. October 9, 11, 15, 17, 24-26 at 8pm and Sunday October 20 at 2. Ticket sales begin September 14.

● **Bauhaus Photography.** September 13 to October 13 at the Community Gallery,

York Quay Centre, Harbourfront. An exhibition of photographs from the Bauhaus movement, circulated by the Goethe Institute.

● **Rob Lowe.** For all of you who've been pining over Rob Lowe's blue eyes since **Hotel New Hampshire**, Brian Linehan's interviewing him on **City Lights** Wednesday August 28 at 1:30pm, channel 57.

● **Festival of Festivals.** Toronto's annual cinema orgy begins September 5 and runs until September 14. Paul Schraeder's biography of Japanese writer Yukio Mishima premieres September 12, and Nick Sheehan's documentary **No Sad Songs** which chronicles a community's response to AIDS also premieres, at a date to be announced. Also premiering is the film version of Jane Rule's novel **Desert of the Heart**, the first of Rule's novels to be interpreted on film. There are six different passes available, ranging in price from \$225 to \$35, and advance single tickets go on sale at the Festival of Festivals box office August 19. For reservations, call 961-FORD, or visit the box office yourself. It's on the ground level of The Colonnade, 131 Bloor St W.

● **Repertory Cinema.** At the **Roxy**, 1215 Danforth Av: Lots of classics this month, including **Sunset Boulevard** on August 23 at 7pm, **Gone With the Wind**, September 7 at 9pm, the cut version of **The Tin Drum**, September 8 at 9pm, and **Cabaret**, September 9 at 7pm. The **Bloor Cinema** has Pasolini's **Oedipus Rex** at 9pm from August 23 to 26. The 26th it's on a double bill with **La Cage Aux Folles**. For true romantics, **Casablanca** is screened September 6, on a double bill with **Some Like It Hot**.

● **Putting on the Glitz.** Star impersonation and Gay Dance, at the Diamond Club, 410 Sherbourne St. Monday September 9 at 8pm. Tickets are \$10 at the door, and there's a draw and door prizes.



## NOSADSONGS

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of **Xtra!**, published twice a month by the people at **The Body Politic**, and distributed free in bars, clubs, theatres and restaurants across the city.



# THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."  
● Kurt Hiller, 1921

## The Collective

Paul Baker, Christine Bearchell, Rick Bebout, Dale Bolivar, Robyn Budd, Gerald Hannon, Ed Jackson, Mike Kelley, Tim McCaskell, Sonja Mills, John Moreau, Alan O'Connor, David Rayside, Gillian Rodgeron, Phillip Solanki, Michael Totske, Lee Waldorf

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Format by Rick Bebout and Robyn Budd

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## Coming

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The opinions of the collective are represented only in clearly marked editorials. The publication of an advertisement in The Body Politic does not mean that the collective endorses the advertiser.

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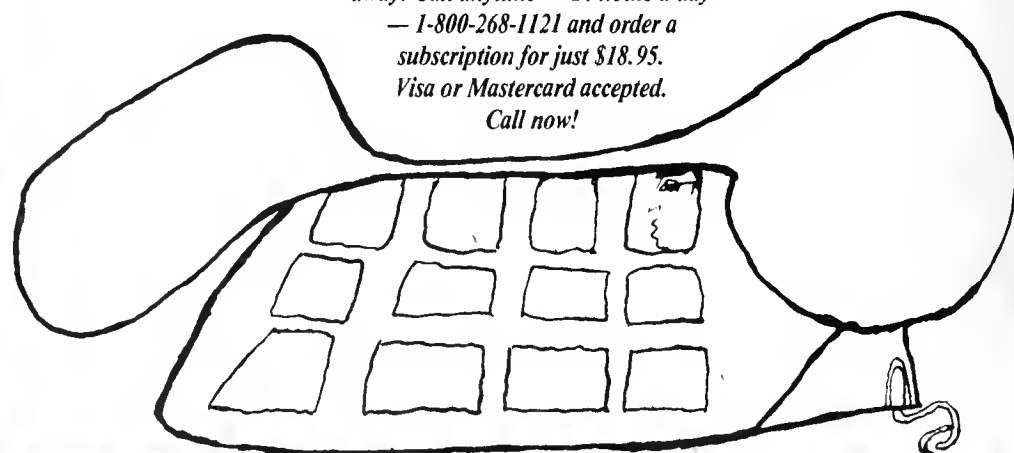
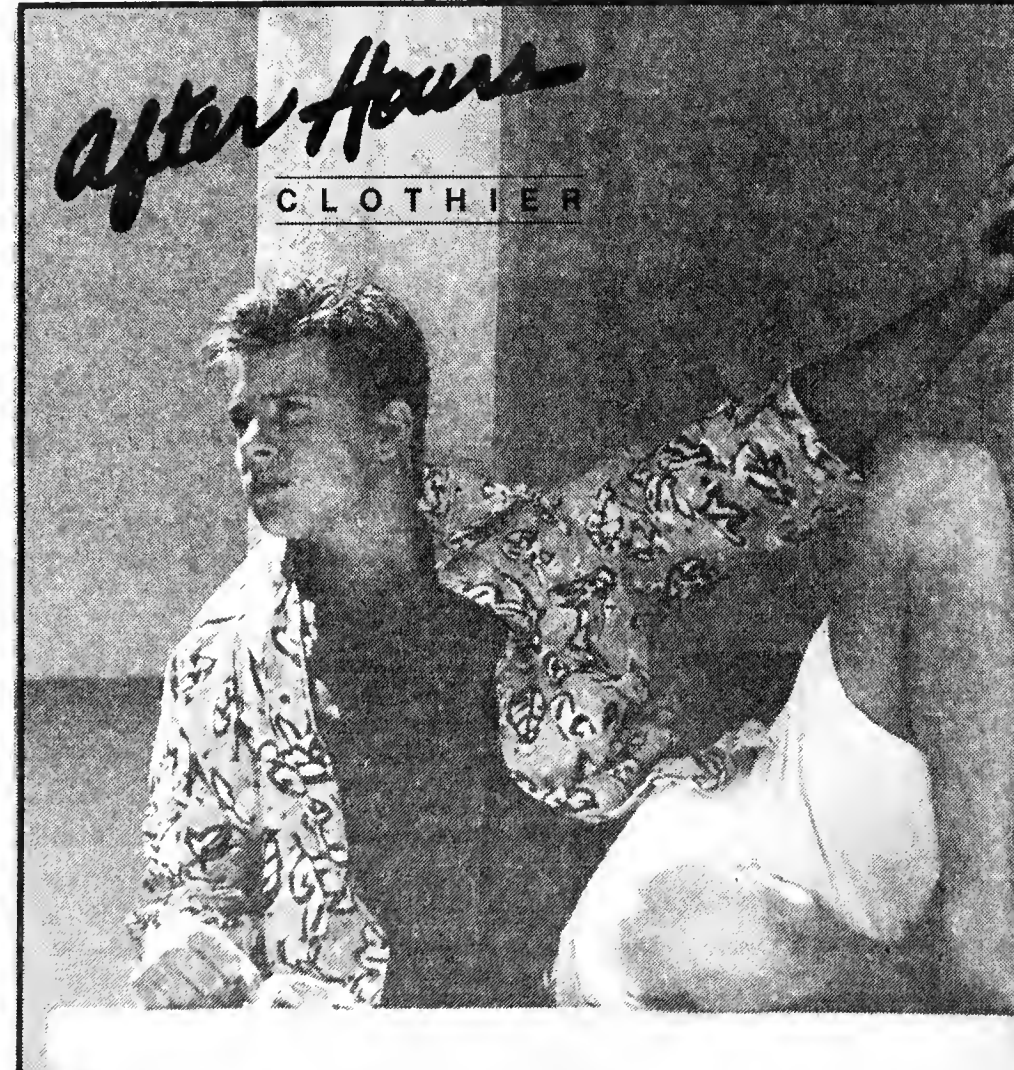


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## IN HALIFAX

● **The Best of the Best.** Every year the line-ups start earlier at Wormwood's Dog and Monkey Cinema, 1588 Barrington St., to see the winners of the Cannes international advertising awards. From August 30 to September 5, Wormwood's will screen a special programme featuring a decade of award winners, from 1974 to 1984. Call 422-3700 for screening times.

● **Don Messer's Jubilee.** The hit of Neptune's 1984-85 season raises questions about the past and future of Maritime culture. John Gray's musical tribute begins a national tour with a two-week engagement in Halifax, September 17 to 29 at Neptune.

● **Panoramas.** Jim McSwain's 360-degree multiple portraits of friends and colleagues in the Halifax arts community, photographed in locations of their choosing. On display during the month of October in the Photo Gallery at Wormwood's Dog and Monkey Cinema, 1588 Barrington St., 3rd floor.

● **Fifth of July.** The opening work of Dalhousie Theatre Productions 85-86 subscription season is by Lanford Wilson, author of "The Hot I Baltimore." Sir James Dunn Theatre, Dalhousie Arts Centre, from October 16 to 20 at 8pm. Subscriptions are \$18-21. For individual ticket prices, call 424-2233 or 424-2298.

● **Ann Mortifee.** Appearing in her own musical production, **Journey** at the Neptune Theatre, October 18 to November 10. Single tickets \$10-\$14. Call 429-7070 for show times.

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902)423-1389.

## IN SUDBURY

● **CGRO.** The Coalition for Gay Rights in Ontario Steering Committee meeting in Sudbury, September 7 and 8. St Andrew's Place, 111 Larch St., Sudbury. For more information, call CGRO at (416)533-6824.

● **SAGA Dance.** Saturday September 7, 130 Frood Rd., upper hall. Tickets are \$7 at the door. Doors open at 8pm, dance starts at 9. For more information, write the Sudbury All Gay Alliance, Box 1092, Sudbury ON, P3E 4S6.

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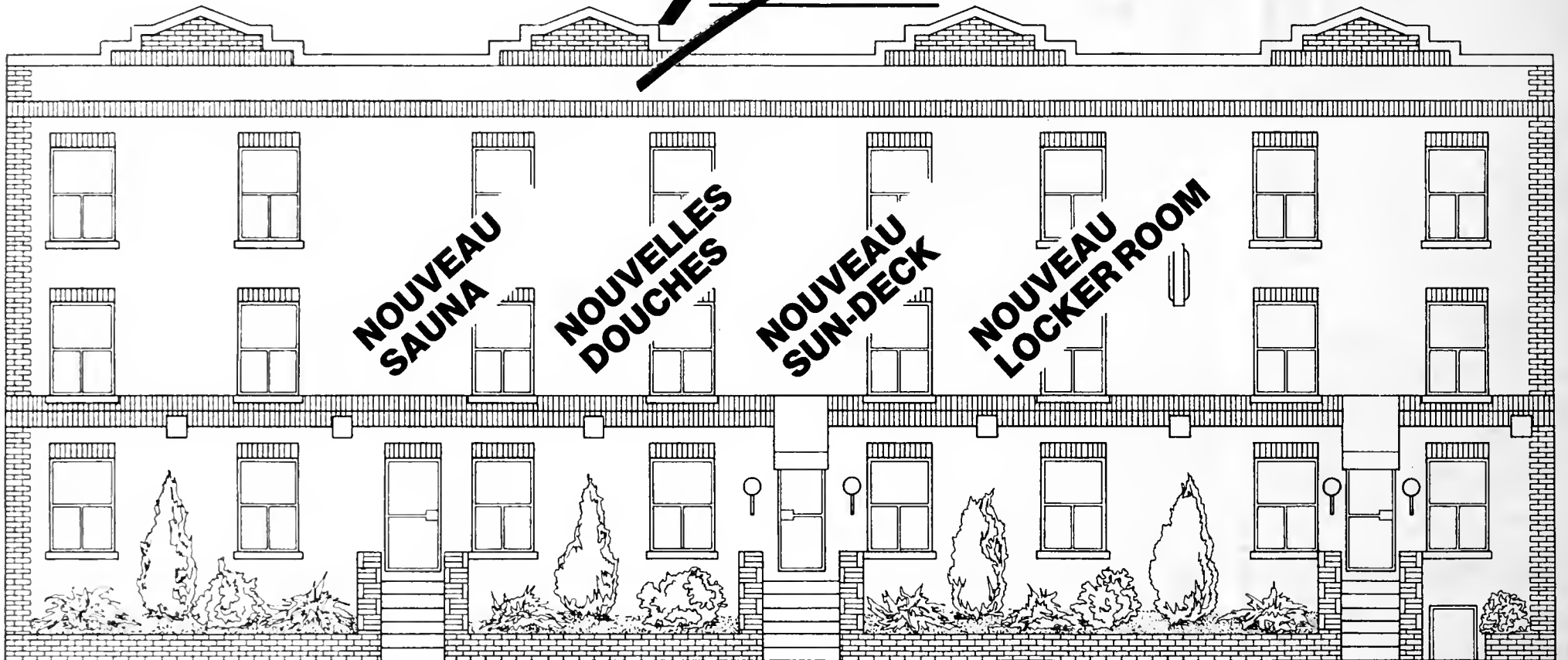
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## IN VANCOUVER

● **"Coming Out"**. Gays and Lesbians of UBC are throwing a **"Coming Out" Dance** Saturday September 21 from 8pm to 12:30am. The Party Room in the Student Union Building at the University of British Columbia.

● **Tina Turner in Concert.** September 27, at the Pacific Coliseum, Exhibition Park. For tickets, call 280-4444.

● **The National Ballet of Canada.** September 25-28 at the Queen Elizabeth Theatre, 649 Cambie St. They're presenting **Eugene Onegin** but may do a mixed repertoire as a Sunday matinee on September 29.

● **Judith Marcuse Repertory Dance Company of Canada.** September 11-21, at the Arts Club Theatre, 1585 Johnston St, Granville Island. For reservations call 921-8436. World premieres of an untitled work by Marcuse herself, one by Grant Stratte, director of the Centre for the Arts at Simon Fraser University and a new

piece by Ginette Laurin, artistic director of Montreal's O Vertigo Danse. Judith Marcuse's **Blue Skies** and **Canonic Variations** by Mark Morris will be seen for the first time in Western Canada.

● **Axis Mime.** Using the latest in electronic equipment, musician Joseph Sesorke controls, manipulates and terrorizes performers Kim Selody, Linda Carson and James Keylon, and at times, the audience. **Synthetic Energy** a study of "what sound looks like."

**Reported from Vancouver by TBP correspondent Robert Harris.** For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, **Angles**. For outlets, call (604) 684-6869.

**Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for October events: Wednesday, September 11.**

## IN HOLLAND

● **The International Women's Music Festival.** September 27, 28 and 29 in the "Diekmanhal" in Enschede, Holland. An international festival of women's bands, orchestras and choirs from Holland and other countries. The audience is also invited to bring instruments and participate in the music-making. Child care will be available and the hall is wheelchair accessible. For more information, write to the organizing committee: Vrouwen Muziek Festival, Jupiterstraat 25, NL-7557, LA Henglo (OV) or call 074-772959 in the Netherlands.

# MORE

# TO COME!

● In Xtra! TBP's Toronto paper.

What's on and what's up in the city — movies, plays, concerts, bar-nights, dances, and just about everything else!

It's complete, it's current, and it's free at these locations:

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# Schooling Scandal

Starting this September, Ontario will use monies collected from you and me to fund grades 11 through 13 in Roman Catholic secondary schools.

Catholic elementary schools already enjoy public funding and, through constitutional guarantee, have done so since Confederation. Historically, such a provision made some sense. It represented protection for a cultural minority in the face of an overwhelmingly Protestant school system. But that school system has evolved into the secular one we know today, and Roman Catholics are hardly an embattled minority in the province of Ontario. Given that new reality, there is no reason to fund Catholic education further, anymore than there would be to fund Buddhist education or Mormon or Christian Science or any other.

So you're gay, and you don't have kids, and you don't plan to have any, and you say so what?

There are two good, self-interested reasons why we oppose further funding of denominational schools (and why we oppose the continued funding of elementary schools). Gay students are one reason. Gay teachers are the other.

One does not need to have children of one's own to empathize with the plight of gay students. Most of us have very vivid memories of our own tormented school days. And for every Ian Paterson, the Edmonton high-school student who proudly proclaimed his homosexuality, there are thousands who spend those years in closeted ignorance and pain. Who would not, out of simple charity and justice, wish to relieve the burden of anxiety which weighs so heavily on our gay young?

Not that public schools necessarily provide a congenial environment for sexual and other nonconformists. But at the very least they do not convey, as a matter of doctrine, that any physical expression of our deepest sense of self is a sin, is immoral, is, at best, merely forgivable. Public schools can change with the times and we are helping to change those times and we are helping, thereby, to change those schools.

Few of those changes will intrude into the moral teachings of Roman Catholicism, given recent official pronouncements on topics such as abortion and homosexuality. A lead news story this issue recounts the expulsion of three girls from Loretto Abbey, a private Catholic girls school in Toronto. The three are lesbians. Some nuns had accused them of "fondling."

If a public school education can be purgatory for gay students, there is no doubt that a separate school education will be hell.

And though non-gay students will not suffer the same personal anguish, they will have no personal reasons to question the worst kinds of misinformation about sexuality. It will be an education preparing them to become the bigots of tomorrow.

The situation becomes precarious for gay teachers too. Public school officials are predicting a net loss of jobs as the school system fractures, and it is already clear that many boards will give priority to hiring Catholics, family men and women who feel comfortable inculcating the value system of the Roman Catholic church. Men and women who are glaringly single at an age when marriage is the norm may find the job market chill indeed.

The issue is not anti-Catholicism (though if anything is likely to rouse that ugly beast, this funding proposal will do it). We would oppose public funding of *any* school system which takes as part of its mandate the instilling of moral systems that are properly a matter of private and individual choice.

A secular school system is open to democratic intervention and change. A system tied to religious doctrine is not. And in an ostensibly democratic society, it seems clear enough which system ought to be supported by public money.

That rather simple principle has eluded all three major political parties in this province. The legacy of their blind opportunism will be job disruption, huge expense, civic division and almost certainly the revival of religious bigotry.

And our children, gay and straight, will suffer most.

Gerald Hannon, for the Collective

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By Michael Bengtson '85



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Number 118  
September 1985

## 30 Talking history

Gay and lesbian historians get together for slide shows, academic papers and even a one-queen drag performance to introduce us to those who have gone before. Rick Bébout on "Sex and the State: Their Laws, Our Lives."

## 13 High School Confidential

Being gay in high school is tough for any teenager, but for Kam, Trish and Sharon it meant being thrown out without ever coming out.

## 15 Charter flights

The words "sexual orientation" are missing from the list of grounds upon which discrimination is prohibited "in particular" by the Charter of Rights — but what about in general? Michael Totske investigates.

## 35 Living on the edge

Although officials of the Mormon Church play down the gay issue, the state of Utah may be the biggest closet in the United States. An inside look.

## 37 Firebrand triplets

Jane Rule and Terri Jewell listen to the voices of a 17th-century pickpocket, a Mohawk woman from Detroit and a black woman pondering life in America, in a trio of new books from Firebrand Press.

## 51 Comic books for big girls

Sword-wielding Amazons, a little romance and heroines who can rescue themselves. Laura Coramai on "Sisterhood of Steel," fantasy comics for adventure-loving girls of all ages.

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- 42 **Classifieds:** A great apartment or great sex — you'll find it

**The cover:** Amber Hollibaugh & Alan Bérubé take time out from making history. Photo by Rick Bébout. Design by Robyn Budd.

**The killer clip:** This issue of *The Body Politic* is a full week late, thanks to a single paper clip, which intruded itself into our typesetter keyboard, shorting it out. A replacement part had to come all the way from Wilmington, Massachusetts. Our thanks to *NOW* magazine for allowing us access to their typesetter during our typeless week.

**The subscription flip:** TBP subscriptions are now being managed by a new computer system. Glitches do happen, however; if you have any problem with your subscription, call Gerald Hannon collect at (416) 364-6320.

## Next time you visit London...

I picked up your publication for the first time in London recently and really enjoyed it, particularly the ads. If I sent an ad for a 'cocksucker' or 'fuckbuddy' in here, the editor would probably have a cardiac!

Anyway, the reason for my writing is the article by Dan Healey regarding the gay scene here. If Dan has really been active (I don't know, of course, if I'm using the term loosely!) on the London scene for 18 months, then I'm a sugar plum fairy! (Friends of mine know, of course, I'm very butch.)

Reading the article caused me such constipation, but I endured the stomach pain as every London poof knows that police entrapment is flourishing — but then, who needs a cottage with the gay nightlife in town.

Hasn't Dan been to one of the many London pubs licenced to 2am, let alone visited one of the varied nightclubs such as Heaven, open until 5am, catering to insomniacs such as me!

As for his suggestion that drag is restricted to south of the Thames, I could suggest many pubs, north, east or west of the river providing drag/disco nightly.

I live some 25 miles north of the capital, but have no transportation problems getting to and from my favourite 'haunts,' and, contrary to what was indicated, find guys don't like to stay at a 'local,' but sample the delights on offer throughout.

Despite Dan's comments re gay ghettos, it's possible to visit one of say a dozen venues, all within walking distance in central London.

He's correct, however, with his comments on the AIDS hysteria, although it's a shame half the article was dedicated to this subject.

Anyway, I hope many of your readers will visit London — they'll find the nightlife hot, naughty but nice!

I'll be happy to show my wares (oops, sorry, of course I meant the sights) to any blond young stud who arrives.

Mike Ward  
St Albans, England

## The beast within

As a young gay man who until lately lived in Toronto's "gay ghetto," I am familiar with the risks and pressures of living an openly gay life in our homophobic society. Raids on bars and baths, the surveillance of public washrooms and parks, AIDS, street violence and the threat of rejection by loved ones have long seemed sufficient reasons for me to regard another's decision to stay closeted as personal and defensible. Amidst my passive acceptance of these realities of gay life however, I was shocked and saddened to discover the real destructive power of self-oppression and repression when recently I was "bashed" by another gay man.

He approached me as I left our local bar and asked if he might walk with me. While waiting for friends he had spoken to two other men he had assumed were also gay, but were not. He now feared they might beat him up if he was alone. About 18, grossly overweight, the manner in which he

picked his way barefoot across the pavement while carrying a pair of foam rubber sandals proclaimed him harmless. I thought him an archetypal victim, the whining fat boy everyone picked on in grade school. Since we were approaching a busy, well-lit street, I agreed. As we walked he told about himself and I pretended I really wasn't with him. It was as we approached a major intersection that he suddenly grabbed me and threw me into an alley.

I was taken totally by surprise since no one had been following us. Moreover, when he first approached me I had sensed and accepted his gayness in that intuitive way which often allows us to recognize each other even without speaking. I assumed our common oppression united us and I never suspected him. I defended myself as best I could and eventually escaped to a hospital conveniently situated across the street. Unwilling host to a black eye, fractured rib and assorted bruises, I consider myself lucky.

The ultimate tragedy for me is the self-torturing cell of hatred that must be this man's life. Homophobia is not limited to heterosexuals. Self-oppression and the lack of a full acceptance of ourselves and others that being closeted implies must be resisted just as vigorously as any external repression. In hitting me, was he striking out at himself and at the cosmetic values of gay life and those that hold them, at people like me who reacted negatively to him on the basis of his appearance? If, as Kurt Hiller said, "The liberation of homosexuals can only be the work of homosexuals themselves," then my bruises and admission of guilt would be a small price to pay to help liberate another from oppression and myself from the tunnel vision of objectifying and stereotyping others.

Michael J Young  
Windsor

## Canada's first person with AIDS

Re: "Facing a common enemy" (TBP 116).

Thank you for your interest in my attendance at this conference as my union representative. Your article proved to be most interesting and informative and most important, very factual.

However, a rectification is in order as to one of my statements. When you state: "At least three of CALFAA's members have contracted AIDS, and it is also believed that the first AIDS patient identified in North America (sometimes known as Patient Zero) was a Canadian flight attendant" is erroneous.

Could you please correct it to read: "At least three of CALFAA's members have been felled by AIDS, and it is believed that the first person with AIDS identified in Canada is a Canadian flight attendant."

This is my understanding of the present situation; obtaining more details is next to impossible due to the confidentiality of medical files. This statement is what I have been led to believe following discussions with other persons involved.

Paul Gauthier  
Canadian Airline Flight Attendant's Assn  
Toronto

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## L E T T E R S

### We like you too

I am writing to thank you and all other people who helped to make the IGA and the Sex and the State conferences possible.

I thoroughly enjoyed my time spent in your city, and the time I spent at the conference. I had the pleasure of learning a great deal, while meeting some of the nicest people that I could ever have met.

I also would like to thank you, and the people from the Canadian Gay Archives for the wonderful Open House. It was a very enjoyable time.  
*In Gay Solidarity,*  
*James DuPlessis*  
*Founder of APGHL*

### CARBON COPY

*Dear Toronto Women's Bookstore staff*

Please put this letter in your binder of banned magazines, in lieu of back issues or current issues. I will not be sending you samples of *The Power Exchange* because I will not support your policy by cooperating in any way. I refuse to be a collaborator in repression and bigotry.

The self-righteousness which prompted your decision enrages and grieves me. I can only believe that a singular ignorance of lesbian history has prompted it. Once again, our voices are edited, censored, silenced. Once again, the truth of our lives is turned into contraband. By opening a bookstore for women, you have given yourselves the power to determine how available different points of view and different types of lesbian material will be in your community. But that does not give you the right or the moral authority to act as guardians of other women's politics, sexuality, or reading habits. The Toronto Women's Bookstore has committed an abuse of power much more grievous than the imagined sins of the magazines you have banned.

Furthermore, your assumption of this protectionist stance is contemptuous of the women of Toronto, who surely have enough intelligence and autonomy to decide for themselves what is right and wrong, desirable or undesirable, interesting or boring.

This misogy is compounded by your cowardice in instructing recipients of your letter that it is not for publication. Apparently you are less than comfortable with this shoddy policy, since you are afraid to publish it. If you are uncomfortable, good. What you have done is shameful.

*Pat Califia*

### CARBON COPY

*Dear Mr Wood*

At the Bay, we value our Bay Card Shopper. We value you so much, that when you haven't used your Bay Card lately, we care.

After considering what to do, I decided: Yes, I'll still send you a letter... but I'll also offer you something of value and quality. Something you can really use.

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I have seen the product selection and the special promotions planned for the upcoming

season — and I can say that the Bay has a lot of shopping excitement in store for you.

*Kevin Brewin*

*National Credit Marketing Mgr*

PS: A Bay store close to you is the Downtown Toronto Bay at Bloor and Yonge.

*Dear Mr Brewin*

This morning I received your letter, with the special bonus card enclosed. The letter mentions that I have not been using my Bay card lately, and adds 'We care.' In view of this I felt I should write and explain why I stopped using my card.

Some time ago — so long that I've forgotten the date — I read a letter printed in *TBP* that made public the fact that you use police to deal with the problem of gay men using your wash-room area for sexual purposes, and that the police were using methods of entrapment leading to a number of arrests. I stopped using my Bay card at that time, and have not shopped at the Bay since.

### I can absolutely understand the desperation that drives men into washrooms

I can understand that you may have a problem, but I cannot condone this method of solving it. Other possibilities after all exist. As a gay man I am myself in a highly privileged position: I live in a permanent relationship with another gay man and I have a tenured university position wherein I can be quite open (indeed, militant) about gay rights. Many of my brothers (the kind, presumably, who feel a need for outlets such as washrooms) are not so fortunately situated. Many are married, and keep their gayness a secret; many have jobs in which exposure would be disastrous. I can absolutely understand the desperation that drives such men into washrooms. They are also the people with the most to lose and the most to suffer. You must, I think, have read of the suicide recently of one such person in St Catharines, as a response to arrest.

I have not torn up my Bay card. I always hope there will come a time when I can use it again without a guilty conscience — the time when I learn that your monstrously inhumane policy has been definitively abandoned. Until that time comes I shall not be visiting your store. I shall continue to urge all my friends not to do so either. Much as I might like to own a Bonus Pyrex Patisserie Dish, I feel that other issues are more important, unnecessary human suffering being one of them.

*Robin P Wood*

*Toronto*

*Dear Mr Wood*

I wanted you to know that I appreciated your taking the time to write to us regarding the reason for you no longer shopping at the Bay.

Your feelings are important to us and your comments valuable.

*Yours sincerely*

*AR Brewin*

## Settling scores

While the human rights of gays and lesbians continue to lack the protections afforded to everyone else, I can understand why *TBP* repeatedly slams the politicians for failing to revise the Ontario Human Rights Code. But I can't understand why your version of the facts of the matter changes from issue to issue.

In his June story on the provincial election ("Last call for Miller?"), Andrew Lesk reported quite correctly that it was New Democrat Jim Renwick who moved the sexual orientation amendment to Bill 7 — which was the bill to revise the Code — when it was before the Legislature in 1981. Lesk's report also correctly noted

## Gays and lesbians and a good many New Democrats felt betrayed when the New Democratic Party reneged on its clear policy commitment and failed to move a sexual orientation amendment

that Liberal Sheila Copps arrived too late on the evening in question to move this same amendment. (Both Renwick and Copps had during earlier debate on the bill indicated that they favoured such an amendment. Under our parliamentary system, it's the official opposition party which gets the first opportunity to move amendments to legislation.)

By contrast, Lesk's August version of the 1981 events ("A Time to Act") is wrong. Since Copps was not in the Legislature when the appropriate section of Bill 7 was actually open to amendment, she can't be credited with "bringing forward an amendment." Since the bill in question was a piece of government legislation, neither can Copps be credited with bringing forward "her bill." And given that the facts are as presented in his earlier news story, it's completely wrong for Lesk's editorial column to assert that "it was Copps who acted," and that this "points up the passivity of the NDP."

I wonder if Lesk's distortion of the historical record of what happened in 1981 was perhaps an unconscious settling of scores for what had occurred the previous year. The Davis government managed to overcome its legislative constipation just in time to table a bill to revise the Human Rights Code during the run-up to the anticipated provincial election. That bill — to no-one's surprise — did not include a sexual orientation amendment. Gays and lesbians and a good many New Democrats felt betrayed when the New Democratic Party reneged on its clear policy commitment and failed to move a sexual

orientation amendment. (I recall this episode very clearly: it was because of this failure that I declined to stand for a provincial nomination for the 1981 election.)

When Bill 7 was brought forward in 1981, the New Democratic Party's performance was exemplary. Its spokesman indicated that a sexual orientation amendment would be moved or supported, and when Copps was absent Renwick himself moved it. And the results of those votes point up a very important difference between NDP backing for the human rights of gays and lesbians, and that expressed by individual Liberals like Copps or Tories like Fish. Renwick's amendment was backed by all his caucus colleagues. If Copps and Fish had been able to deliver anything substantial in the way of party backing, we'd have had sexual orientation in the code for almost four years now.

I must also respond to Lesk's reporting of a conversation with me as some kind of confession of continued betrayal by the New Democrats. Horsefeathers! In a conversation about a variety of policy issues, in which I had to work hard to help Mr Lesk figure out just what it was he wanted to ask, I told him that an overhaul of the entire Human Rights Code "has not been close to the front of anyone's agenda." It's too bad that Lesk understood my remark to be a reference to the NDP, when it was in fact made in reference to action by all three parties on the broader question of human rights reform — which of course extends to many other issues as well as sexual orientation. I tried to explain to Mr Lesk that it is the governing party which controls the timetable of legislation and which decides — without qualification in a majority situation — what bills get passed. I'm sorry that Mr Lesk took me to be apologizing that the NDP hasn't been able to implement all the reforms it favours. But in the light of his capacity to re-write recent history, I'm not surprised that he would present so distorted a view of what I said to him.

Graham Murray  
Research Associate  
New Democrats

I write to object strongly to the loose attention to political fact contained in the editorial "A Time to Act" (*TBP*, August 85).

The NDP is the only party in Ontario which has party policy, passed in open party convention, calling for an end to discrimination on the basis of sexual orientation.

That policy has been consistently advanced in the Legislature by NDP representatives, dating back over nine years, in my personal experience. Mr Lesk complains that the NDP did not make gay rights "a priority" in the 1981 campaign, but did he really want the 1981 election to be fought on this issue?

The possibility clearly opens up, with a new government, that the Legislature is as ready for reform on this and related matters as the NDP has been. As the member responsible for the NDP on the Ministry of the Attorney-General, I will continue to expand initiatives which I began in the Legislature a few short weeks ago.

I hope Mr Lesk will be fair enough to inform your readers without prejudice.

Evelyn Gigantes, MLA  
Ottawa Centre

Andrew Lesk replies:

Mr Murray's letter, by and large, makes some correct assertions, and I would like to thank him for it. I would, however, like to re-draw attention to the last paragraph.

It appears that Murray's construction of our initial conversation has retained its spite, despite my attempt to clarify my reporting (in subsequent conversations with him) of his views on the Human Rights Code. It is interesting that during these talks with him, he became quite hostile to the fact that he had been quoted when he could not initially recall the conversation.

I was discussing NDP policy with an NDP researcher. I cannot apologize that I was unable to interpret "anyone's agenda" as being three-party relevant during a discussion that was solely NDP related. Murray did not explain to me the control of the timetable of the legislation; he need not apologize for anything, and at no point did I do it for him; and his last statement (stab?) underscores his hostility which is, thankfully, his.

## Style, ie, ours

*TBP* frequently uses the term "gay community." There is no such thing. According to the dictionary, a community is a locality where people reside. I much prefer "gay groups," "gay population" or just "gays." But since the term is so widely used — the music community, the financial community, etc — maybe I shouldn't single out your publication.

What has riled me to the point of writing is another matter. I see a growing tendency to make one word from two. Quick bread and meat loaf have become quickbread and meatloaf. You have extended the practice to abbreviations. Surely you know that "i.e." stands for the Latin "id est" which means "that is." Why, in God's name, are you now using "ie" for "i.e." It makes no sense.

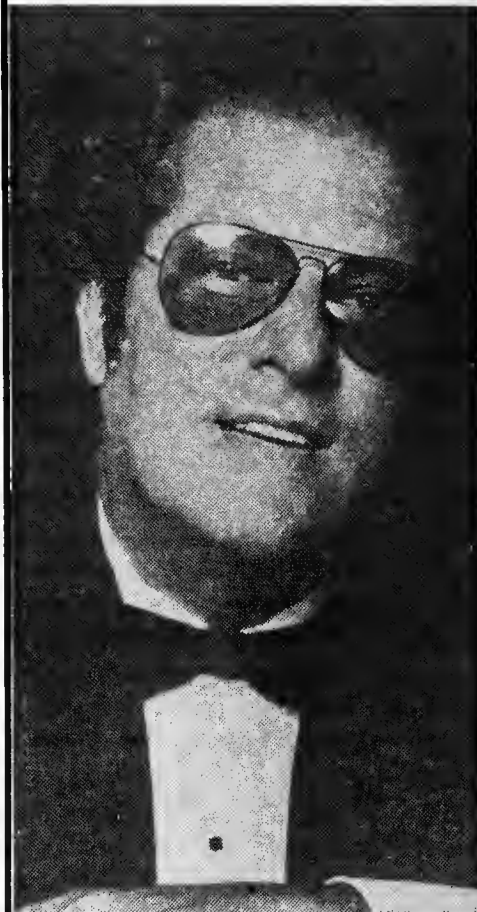
Bad enough that *TIME* is mutilating spelling. Please don't jump on their band wagon. They are doing enough damage without *TBP* helping.

David Black  
Montreal



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*An arm that seemed to be draped around a shoulder and a Calvin Klein pin-up were enough to get three Toronto students expelled — for lesbianism*

## High School confidential

*"By kicking us out, they've plunged us right into the community."*

May 21, the Tuesday after the long Victoria Day weekend, Kam and her friend Sharon were sitting on a bench outside the cafeteria at their school — Loretto Abbey, a private Roman Catholic girls' school in Toronto. They were waiting for their friend Trish to finish her family studies class so the three of them could go downtown to the office of True North Records to get Rough Trade posters and autographs of Carole Pope.

As they sat talking, Kam's arm rested on the back of the bench. They'd thrown a coat around themselves to keep out the wind. Finally, tired of waiting, they strolled off to the school tuck shop. Sharon was singing "The Smurf Song," an inane tune from the children's TV program.

When Trish finished her class, the three of them went downtown, got their autographed pictures and posters, and stopped off for a beer before heading home. Kam remembers sitting in a cafe thinking, "Life is wonderful!"

It's too bad the story doesn't end there. Three high school kids cutting class on a spring day near the end of term to go downtown for pictures of their favourite rock star.

When Kam got home, her mother met her at the door with the news that she'd been expelled from school. She thought her mum was kidding, that she'd found out that Kam had skipped school and was trying to scare her. But, then her mother told her that the vice-principal, Sister Joan Overholt, had phoned that afternoon. Her mother told Kam she'd been seen "fondling another girl."

Sharon's mother was told her daughter took drugs and that she'd been seen lying on top of another girl on a table in the school cafeteria. Sharon was expelled too.

Trish doesn't know what her mother was told. The two of them have barely spoken since Trish was thrown out of school.

When Kam and her parents met with the vice-principal the next day, they were told that three nuns claimed to have seen Kam fondling another girl on the bench from a window of the convent that overlooks the cafeteria courtyard. They went to get the vice-principal. The women said that, when Kam and Sharon saw them, they ran away. According to Kam, the two girls had no idea anyone was watching them, and besides, they weren't doing anything worse than skipping class anyway.

Kam is fifteen years old. She's bright and articulate, and critical of the world around her. Involved in the peace movement. Editor of the school newspaper. Co-president of the debating team. She's the kind of kid adults are often a little wary of because she so obviously knows her own mind. She even took on Laura McArthur, President of the Right-to-Life Association, when McArthur visited Loretto last year. She insists that even though she expressed pro-choice views at school, "my criticisms of Catholicism were always in the context of the classroom where they were encouraged."



**Kam (L), Trish and Sharon:** Thrown out without ever coming out

At fifteen, Kam knows she's a lesbian. But she says that the incident which preceded her expulsion from school was innocent, "devoid of any exhibition of subversity or decadence...just ask God, He was there." She and Sharon are not lovers and never have been.

In fact, it's Trish that Sharon loves. Kam introduced them early this year after meeting Sharon in chemistry class. When Sharon's parents confronted her after she was expelled from school, she told them she's a lesbian. She thought they already knew. They didn't, they didn't believe it and still don't. "You're not gay," they tell her. "You just have affections for girls." Sharon doesn't see the difference.

She's not allowed to see Trish any more, but somehow they manage to contact each other. For awhile, they were leaving notes in a phone book in the subway station at Yonge and Bloor. "Page 666," they laugh.

Trish's parents discovered the truth about her close friendship with Sharon when they found a

letter to Trish from Sharon in her room. After she was expelled, they took away her Carole Pope records and destroyed her hiding place. Each girl's parents blame the other for leading their daughter astray. Now, Trish carries everything that's important to her in a yellow knapsack decorated with peace buttons. "In this bag is my life," she says.

Kam, Trish and Sharon had all been seeing a school-appointed psychologist because they were "depressed." They talk about suicide a lot. The night she was expelled from school, Trish went to the medicine cabinet in her parent's house, looking for pills to take, but her parents got there first. All that was left was Ornade, a decongestant.

She wasn't allowed to phone Sharon, but planned to escape from her room. "I had all these sheets, like in the movies, all tied. It never would have worked..."

She jumped from her bedroom window and ran to call Sharon from a phone booth. Sharon's mother answered and said Sharon was asleep. Returning to the house, Trish found her bedroom window shut and the sheets pulled back inside. She had to knock on the front door and go in through her mother's bridge party. Sharon's mother had called, saying she was worried about Trish. Both girls say Sharon's father has threatened to do violence to Trish if she tries to see his daughter. Sharon and Trish are 17 years old. They talk about running away together, because they're sick of constantly lying about where they are and the constant struggle it is just to see each other. Trish says that sometimes, at night, she leans out her window and whistles, hoping Sharon

has managed to come to see her, but most of the time she isn't there.

Instead of searching the medicine cabinet, Kam called the Lesbian Phone Line. They arranged to meet her a couple of days later across the street from the Women's Bookstore. "Nobody at a Catholic school tells you there's a gay community out there," she said.

"Somehow you get this image that it's dingy, that everybody's going to pounce." But, "they were the nicest people."

Kam's father hired a lawyer to sue the school for defaming his daughter's character by alleging that she's a lesbian. That put her in a difficult position. When she tried to convince her dad that a lawsuit wasn't necessary, he just questioned her more closely about whether there was any truth to the nuns' accusations. She says she hates being a hypocrite, but feels that right now, she has no choice.

Kept out of school until the end of the term, Kam, Sharon and Trish were allowed back to write their final exams and clean out their lockers. When they came back into the school, many of the other girls gasped and ran the other way. Some treated them like "martyrs," they say. But, not many of the other students know why they were expelled.

Their friend Karen, who isn't gay, was away from school the day they were thrown out. She says that when someone asked her if she had heard about what happened to Kam, Trish and Sharon, she thought they'd killed themselves.



Now, she says, most of the other kids think they were expelled for using drugs. Sharon isn't surprised that this is what they think. She says that when she was at school other girls would often come up to her and ask her "what (she) was on." She doesn't use drugs, but her wild black hair and punk make-up set her a little apart from the average suburban school girl.

Karen thinks the other students would be "afraid" if they knew why they'd really been thrown out.

"They're afraid to say that 'These people I've gone to school with, and that I think I know,' are gay."

Asked how she felt when she learned the real reason why her friends were expelled, Karen said, "I'm glad they found each other, but how the hell do you do that in a Catholic school?"

Trish answered, "It was a gift."

There's also a rumour that Kam left because she was having an affair with a teacher.

Kam, Trish and Sharon thought they'd kept their lesbianism well hidden. As Trish puts it, "We were the biggest closet queens before this happened."

But they may not have been as closeted as they think. Remembering back, Trish and Sharon can think of times when a janitor almost caught them kissing in an elevator, and when their relationship caused comment because they were so close. But, they hasten to add, many of the other students are openly affectionate too. Maybe the photos of Marilyn Munroe and the pin-up of a Calvin Klein underwear ad in her locker gave Trish away.

Sharon says no one knew she was gay. "I gave nothing away, so they had nothing against me." Even her closest friends didn't know. Many of their friends, hearing rumours that they're lesbians, deny it, thinking they're being kind. This upsets Trish, who wishes they'd just accept it. "I want them to know me, who I am."

Now, they're looking for other places to go to school. Sharon's parents have refused to help her find another school, but Kam and Trish are helping her. The school didn't put anything in writing to say why they were expelled.

They still aren't quite sure why themselves. Kam thinks it's because they could influence the other students. They had lots of friends, especially among the grade nine girls. She thinks the nuns were afraid lesbianism is catching.

*TBP* tried repeatedly to contact the nuns involved in expelling Kam, Trish and Sharon, but was unable to do so. Sister M Evanne Hunter, the principal of the school, was away on leave last year and won't return until September.

Trish and Sharon think Kam would eventually have found the gay community, even if she hadn't been asked to leave school. She says, "If I had to weigh both ends, I'd say it's better like this." She's tired of telling lies. Now she says, "What I want is to be able to have the cocky arrogance of Carole Pope, to say maybe I am, maybe I'm not, so what?"

"If I owe anybody anything, it's Carole Pope for singing 'High School Confidential' on the CHUM simulcast when I was nine."

*Kam wrote an essay for The Body Politic about her experience. The text below is excerpted from that essay. Growing Scared in an Age of Intolerance.*

An irreversible fact of my relatively young life is that I was expelled from high school for "intoler-

able behaviour." My supposed intolerable behaviour and "alleged homosexuality" all sprung from having the poor taste and lack of grace to be a lesbian in a private, Catholic, all-girl high school. Confidentially, I hold God single-handedly responsible.

Homophobia is seemingly rampant in all sectors of society, including education. My feeling is that the nuns were frightened of exposing something, homosexuality, which they contend does not "really" exist. Though nowhere as near a motive as heart-felt homophobia, one reason the school might not have wanted my friends or I at school was because we could exercise some influence. It would seem that because of this, "conversions" to homosexuality or general tolerance of it was a huge fear. I cannot think of anything else which would have caused such rash moves without any form of warning.

The very institution that is supposed to provide me with tools, and develop my character for the future has stripped me of my identity. Granted, my goal for complete personhood does not include just being a lesbian, though that is undeniably an intricate and contributing factor. Building people, not tearing them down, should be the goal of our education system.

What mentality allows for the refusal to educate in the name of a harmless difference, whether visible or not? In this age, a school would not dream of openly expelling a student on the basis of her colour, religion, handicap, or background, yet does so openly, with the same zeal as witches were burnt at Salem, to a lesbian. Not to in any way slur Catholic beliefs, it is true to say that a criminal should be treated humanely and with dignity, according to doctrine. A criminal obviously has committed a crime. Why then do certain exorcisers of the faith find it proper to treat the innocent with less care than criminals, much less equals? If Jesus came today, I'm sure He'd be appalled: shame on two-faced dogma-spewers.

Telling the story of only one major incident that has occurred so far in my life — being discriminated against because of my most personal and human component, sexuality, serves a purpose. To let people know, though I'm sure they never forgot, that the struggle for freedom is still worthwhile and necessary. ...After pondering about the whole incident and its results, I believe I've grown and learned more in the past weeks out of school than in the preceding nine months in that backwards system.

Sure, now I'm scared but at least I'm facing in the right direction.



## Some honourable members

Seven MPs refuse to look at *TBP*; all of them are Conservatives

Federal Liberal Party leader John Turner has finally accepted a free subscription to *The Body Politic*.

Beginning with the January 1985 issue, a copy of each month's *TBP* has been sent to every MP to raise the profile of lesbians and gays in the parliamentary arena. Six months ago (see *TBP*, March 1985), we reported that three Progressive Conservative MPs had refused their free subscriptions. We also reported that the office of Opposition leader Turner, while it kept assuring us by telephone that it did want the subscription, just as regularly sent *TBP* back to us, unopened and marked "Merchandise not ordered." *TBP* readers will be happy to learn that, after another phone call or two, Turner's office ceased to return his issues.

We also received a letter from MP David Kilgour (Edmonton-Strathcona), one of the three PC MPs who asked to be removed from our mailing list. In it, Kilgour assures us that it would be incorrect to infer a "position of disapproval" from his cancellation. The MP explained that he was trying to avoid being "totally submerged by paper every morning" and added his "warm regards."

Less gracious were four other communications received from PC MPs since our report last March. Readers represented by Bill Gottselig (Moose Jaw) will be interested to learn that their MP didn't waste any of the nation's supply of paper or stamps. Gottselig used our free long distance phone line to cancel his subscription.

Lorne Greenaway (Cariboo-Chicotin, BC) was economical with words, if not with insults. A letter from his administrative assistant in its totality: "Kindly remove Dr Greenaway's name from your mailing list. Your magazine is neither appreciated nor wanted."

MP Ron Stewart (Simcoe South, Ont), in reply to a letter from us explaining why we were sending him *TBP*, returned the letter to us with this diplomatic sentiment scrawled in one corner: "Re — Interpreting the Charter of Rights. It is my right (underlined six times) NOT (underlined twice) to receive your rag."

And MP Ricardo Lopez (Chateauguay — really! — Que) cancelled with the written comment: "Please we don't want anymore your review or to receive your magazine not anymore."

However, one other MP who cancelled his subscription had second thoughts. When we received a cancellation from a special assistant to PC MP Don Ravis (Saskatoon East), we wrote back to explain why MPs were getting *TBP*. We also mentioned in passing that we knew of at least eight gay organizations in Ravis's riding. Within a few days we got another letter, this time from the MP himself, telling us that we had been "the victim of an unfortunate mistake." Ravis concluded: "I would be most grateful if you would reinstate me on your mailing list and apologize for any inconvenience this may have caused you."

At present 275 out of 282 MPs are still receiving *TBP*. Ken Popert ●

## ANNALS OF JUSTICE

**ON** October 12, 1983, the trial of Owen Yuen, accused of committing an indecent act, was proceeding in Toronto before Judge Hugh Silverman. Yuen had complained that two arresting officers assaulted him, and defence lawyer Peter Maloney called Dr Gabriel Leung to testify. In the edited portion of transcript which follows, Leung describes Yuen's injuries and is then cross-examined by Crown attorney Marissa Goebbels, who implies a novel theory about gay male sex and the unique character of gay men's genitals. Yuen was acquitted.

**DR LEUNG:** He had a black eye with bruises in the left upper lid and also bruises in the area around his eye. He had a bruised right ear and he also had bruises in the left temple region with a tender soft tissue swelling at the left parietal region... there was some bruising inside the mouth around this area. He had abrasions to his right upper-arm measuring approximately 10 centimetres. He had abrasions to both wrists, right forefinger as well as dorsum on both hands.

**MALONEY:** What's "dorsum"?

**LEUNG:** The back of his hands. His scrotum was grossly swollen and tender with extensive bruising involving almost the entire — the whole scrotal sack. He had a very tender right testicle... He had a broken left upper molar tooth... His neck shows a full range of movements, but there's a tender thyroid cartilage which is around this area.

**LEUNG:** That's right.

**MALONEY:** Now, I'm going to ask you in your opinion as a medical practitioner, were those injuries consistent with an assault?

**LEUNG:** It is.

**GOEBBELS:** And do you know whether or not Mr Yuen is homosexual?

**LEUNG:** I have no evidence to that effect.

**GOEBBELS:** Have you had any homosexuals as patients?

**LEUNG:** Very few.

**GOEBBELS:** Are you able to say whether any of these injuries or physical trauma that the accused displayed is consistent with vigorous homosexual activity?

**LEUNG:** I don't think so.

**GOEBBELS:** You don't think so? Can you give me a more positive answer than that, doctor?

**LEUNG:** I don't think the evidence I saw is consistent with homosexual behaviour or is a result of vigorous homosexual behaviour.

**GOEBBELS:** Have you ever seen any homosexual male — have you ever examined the reproductive organs of a homosexual male?

**LEUNG:** No.

**GOEBBELS:** I can't ask you any more questions then. Thank you.

**JUDGE SILVERMAN:** Any more questions?

**MALONEY:** No, I'm speechless by the last question.



# Cause for a (small) celebration

*"Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."*  
(from the Charter of Rights and Freedoms, Section 15)

Section 15, and the equality rights it contains, came into effect last April 17, three years after the Charter itself was proclaimed. The celebration by lesbians and gay men across the country of April 17 would have been great, had two more words been included in the list of prohibited grounds of discrimination: sexual orientation. As it stands, we still have cause for celebration, small and muted to be sure; legally, the inclusion of the words "in particular" leaves the section open-ended, suggesting there can — and surely will — be complaints based on other grounds, including sexual orientation.

Jim Jefferson — finishing his final year of law at the University of Toronto — has written an article, "Gay Rights and the Charter" for the *University of Toronto Faculty of Law Review*. In it, he traces the evolution of Section 15, which went through four drafts; the Charter itself went through seven.

The Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada held public hearings while the third draft of the Charter was being prepared. At these hearings, both the Canadian Association of Lesbians and Gay Men (CALGM) and the Canadian Human Rights Commission (chaired by Gordon Fairweather) sought — unsuccessfully — the inclusion of sexual orientation in the list of prohibited grounds of discrimination. But Fairweather and CALGM were pleased that the third draft of the Charter added "in particular" to Section 15; until then, the list of prohibited grounds had been closed.

On January 31 of this year, federal justice minister John Crosbie released a 65-page discussion paper — *Equality Issues in Federal Law* — which outlined "gray areas" in Section 15, one of which is sexual orientation, particularly with regard to the military (see *TBP*, March 1985). From the paper: "Distinctions on the basis of sexual orientation are not made on the face of any federal legislation. However, there are policies excluding homosexuals and lesbians from such bodies as the Canadian Armed Forces.

"The Forces will not enroll a homosexual or a lesbian. An individual found after enrolment to be a homosexual or a lesbian is discharged, normally on an honourable release."

"This policy raises the question of whether refusal to employ a man or woman because of his or her sexual preference is consistent with the equality guarantees in Section 15 of the Charter."

The paper outlines the reasons for the Canadian Forces' policy: homosexuals are ineligible for service outside the country because of the laws or

social mores of the host country; isolated postings and communal life often result in physical attacks on homosexuals; homosexuals are subject to blackmail.

In a letter to the Department of Justice about the discussion paper, Tom Warner — for the executive committee of the Coalition for Gay Rights in Ontario — wrote: "Specifically we wish to address the section on sexual orientation.... Overall, we do not believe that the treatment of this section is as extensive or as 'neutral' as the others.... For example, the position of the armed forces is set out without any opposing positions being presented.... This leads us to believe that the view of the armed forces in respect of gays and lesbians is accepted at face value."

Warner commented on the absurdity of the Canadian Forces' defence of its policy: "It assumes that lesbians and gays are entirely incapable of conducting themselves in a manner which respects the laws and mores of a country in which they are posted... implies that gays will foist their sexual orientation and lifestyle on others.... By maintaining a policy that homosexuals are to be discharged merely for being gay automatically creates the basis on which blackmail becomes a possibility."

Warner also pointed out that other issues of equality affecting homosexuals—such as employment in the federal sector and RCMP files on gays — were not addressed.

Vancouver lawyer Stuart Rush: "I have read the federal government's discussion paper and it's one of the most outrageous treatments of the gay issue. We've got a long way to go to enlighten the government. All the familiar stereotypes are reinforced again and again in the paper, particularly about gays and the military."

The House of Commons voted March 26 to refer the matter of discrimination against gays to the special committee created to solicit opinion from interested parties and make recommendations about the "gray areas" of Section 15 enumerated in the Justice Department discussion paper.

The all-party, seven-member Sub-Committee on Equality Rights has held public hearings across the country the past three months (see *TBP*, July 1985). Further hearings are scheduled from late-August to mid-September. The Sub-Committee's report is due October 15.

Jim Jefferson sees these public hearings as a tactic by the government to sweep sexual orientation out of the way — because it believes a majority of the people do not support gay rights.

"A decision by Parliament will be the result of

these hearings," says Jefferson. "What Crosbie has done is very clever. His paper says that people ought to have a say in the matter of sexual orientation — it's very difficult to fight that. But democracy inevitably leads to minorities getting screwed."

Toronto lawyer Peter Maloney, who attended the Toronto hearings in June, says: "I have every indication that the Sub-Committee will recommend that sexual orientation be included in Section 15." Maloney is currently compiling a brief — outlining the position of the Canadian gay and lesbian community on Section 15 and discrimination based on sexual orientation — to present to the Sub-Committee (see *TBP*, August 1985).

"The next step," Maloney says with urgency and passion, "is gay organizing on a national level."

The equality rights section of the Charter was delayed for three years to give governments time to review and seek amendments to laws that didn't meet Section 15 safeguards against discrimination. But little has been done. The federal government looked over its thousand statutes for fifteen months; most changes made were cosmetic — such as changing the words "wife" and "husband" to "spouse." Ontario government lawyers published a 440-page working paper; and an omnibus bill, including about 100 amendments, has been drafted but not yet presented to the legislature. Nova Scotia introduced a bill to amend 17 laws. The Saskatchewan government introduced an omnibus bill to change about 40 provincial statutes. The other provinces are in various stages of bringing their laws into line with Section 15. Quebec is the exception — it didn't sign the constitutional accord which included the Charter, and therefore sees itself as exempt. Interestingly, Quebec is the only province that includes sexual orientation as a prohibited ground of discrimination in its human rights legislation.

So. Everything is in place but what does it all mean?

In January 1985, Ontario family court judge Rosalie Abella told *The Globe and Mail* that she saw Section 15 as "an instrument of redress and as a symbol of hope." But, she added, depending on judges and lawyers, Section 15 could be either a powerful tool or a "listless principle in search of oxygen."

The Charter is already proving to be much more powerful than the Canadian Bill of Rights, drafted in 1960. The Bill of Rights applied only to federal laws — unlike the Charter, which takes precedence over both federal and provincial laws. The Bill of Rights was intended to be a weapon against discrimination, but its status as an ordinary law reduced its effect, as did the courts — which took the teeth out of it.

The Charter flexed its muscles considerably in 1984. Laws that the Ontario Supreme Court, for example, struck down as unconstitutional:

- a section of Ontario's Sunday-shopping law — the Retail Business Holidays Act — which discriminated against retailers who close Sundays for religious reasons;
- sections of two federal laws, the Food and Drug Act and the Narcotic Control Act, which authorized the RCMP to raid private homes with-

out warrants;

- a section of the Ontario Theatres Act which permitted cutting of films by the censor board.

A notable recent ruling: On May 24, a district court judge ruled that Canada's statutory-rape law is unconstitutional because it discriminates against males, particularly teenage boys. Peel District Court Judge James Kent dismissed two

*continued on page 17*



**Statue of Justice in front of the Supreme Court of Canada.** "Depending on judges and lawyers, Section 15 could be a powerful tool."

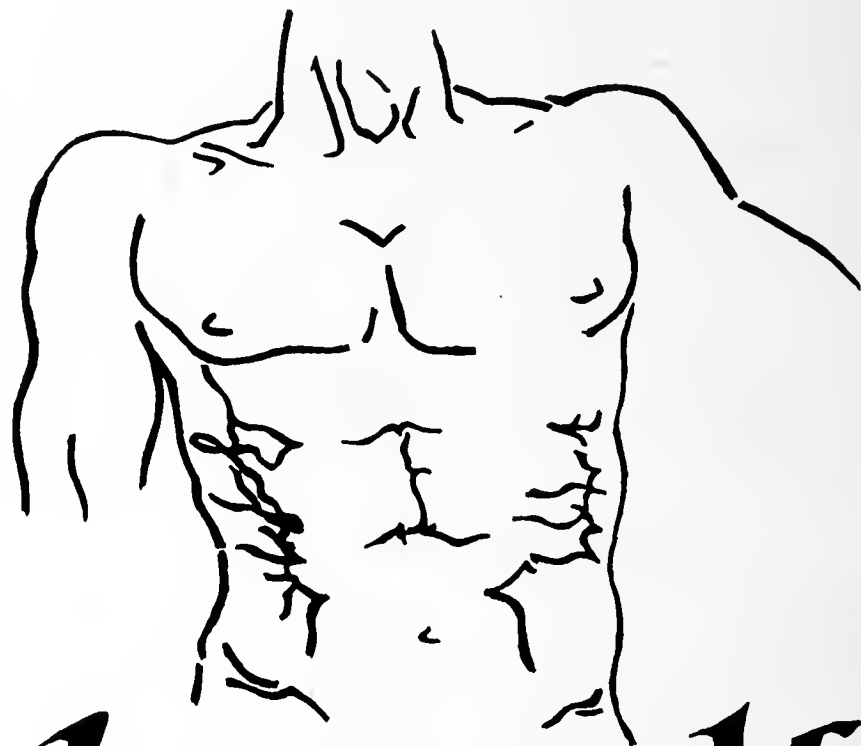
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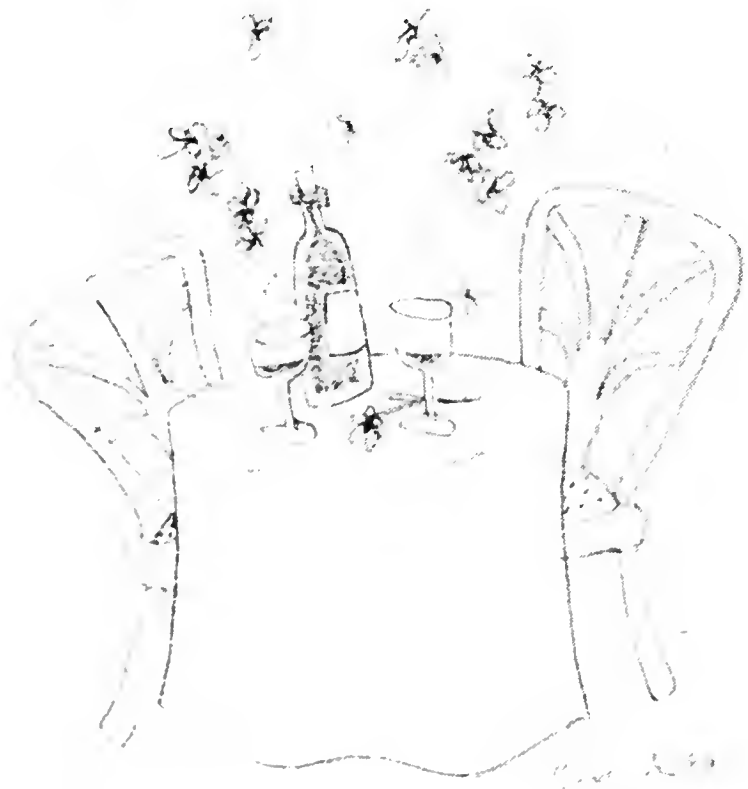


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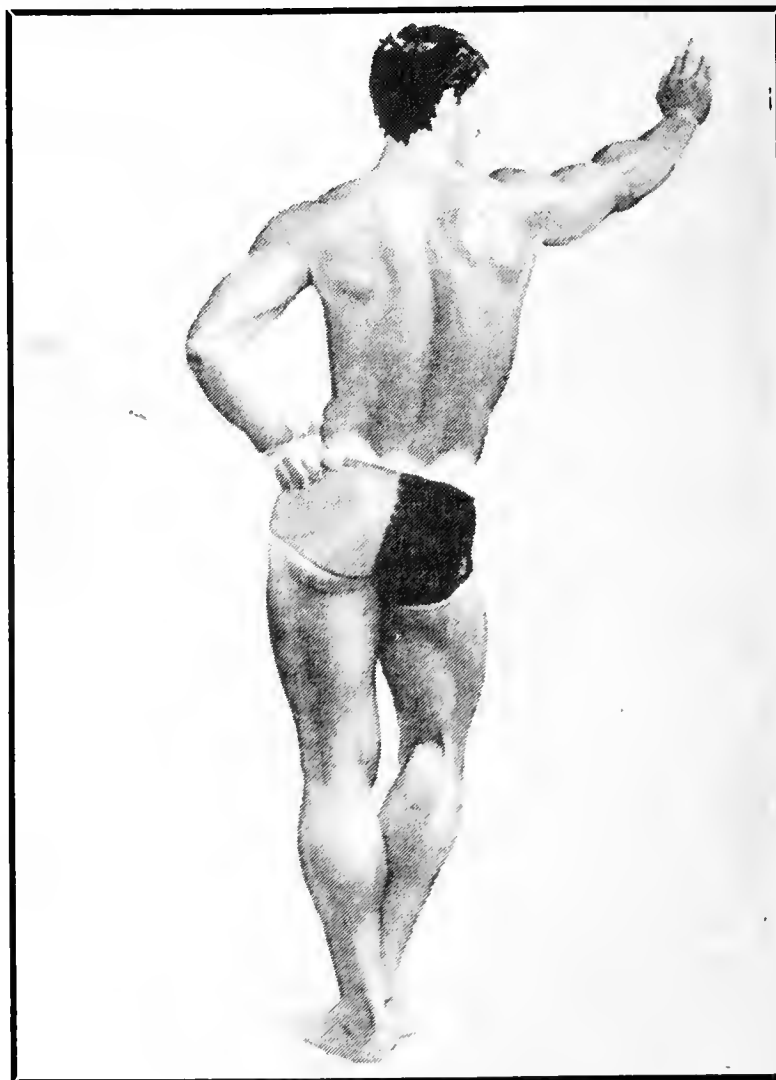
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continued from page 15

counts of statutory rape against a 16-year-old Ontario youth who had sex with his willing 13-year-old girlfriend. The law states that every male who has intercourse with a female under 14 — even if she consents — is guilty of a crime and could be sentenced to life in prison. The law is discriminatory because a woman could not be charged under it although the damage done by her act could be equal to that done by a male to a female. It also suggests that girls younger than 14 cannot consent to sexual activity, while boys can.

Judge Kent ruled: "It seems only fair and appropriate that protective laws should provide protection for both male and female persons who might be preyed upon by adults of either sex. Those who deal sexually with young and immature persons do so at their peril. Perhaps consent of the young person should never be a defence in any situation, but if consent is a defence in some situations it should be available equally, to males and females."

Sidney Zelewicz, the accused youth's lawyer, rejected the implication that the ruling legalizes unsolicited sex with girls younger than 14 — rapes can still be prosecuted under the Criminal Code's section on sexual assault.

A judgment such as this — among the first to successfully invoke Section 15 — suggests how powerful the Charter may become.

There are problems. The Charter applies only to government and public institutions — not to transactions between individuals. Private-sector cases will continue to be handled by federal and provincial human rights commissions; discrimination occurs, of course, mostly in the private sector.

So: if a private employer refuses to consider you — a gay man or a lesbian — for a job, or a bar refuses you admittance, or a landlord refuses to rent you an apartment — you have no recourse under the Charter.

Jim Jefferson: "I don't think the Charter will affect the private sector that much. The courts will be reluctant to take the choice away from the human rights commissions. The Charter can be used by the courts to bolster their arguments, but it's questionable whether it can be used to force their arguments on the commissions."

In time, the Charter's protection *may* extend beyond the public sector; but that will probably be many years down the road.

There is also an override clause in the Charter — the "notwithstanding" clause — that allows governments to pass laws contrary to the Charter, effective for five years.

"If that five-year limitation is used," says Peter Maloney, "it will be easy for the government to renew it — therefore Parliament has a power to exempt things in the Charter."

Another problem: the cost of fighting cases, with the huge amount of evidence and research needed, will be enormous. Few will have the funds to go to court.

A recent ruling by the Supreme Court of Ontario may help open the way to cheaper and faster court hearings for people challenging laws under the Charter. On June 20 1985, Toronto lawyer Timothy Danson — challenging an Ontario court rule allowing a judge to order a lawyer who botches a civil case to pay court costs of all parties involved — won a bid for a quick hearing in the Supreme Court. Justice Nicholson McRae rejected the Crown's argument that Danson's Charter challenge should go through a full action.

"The rights of a party should not depend on long judicial proceedings where a matter can be dealt with expeditiously," Judge McRae ruled, "as this is not within the spirit of the Charter of Rights."

None of the lawyers who spoke with *TBP* currently have cases in respect to sexual orientation and the Charter. Most agreed that the first such case will involve the military question, and this case must be very strong. The stakes are high and a loss would be extremely debilitating. It is unlikely that any lawyer would be anxious to rush a case involving sexual orientation to the courts. It will be a slow process.

Lynn King, a Toronto feminist and lawyer: "There is no doubt that the Charter will have a significant effect. The question is how far will it go? There are a few laws that openly discriminate against gays. Yet even the most bourgeois of institutions — marriage — is denied to gays. It's insidious. Gays will have to convince the courts that laws, though not discriminating on the face, really are."

Jim Jefferson: "Hopefully one of the uses of Section 15 will be educational — to expose discrimination where it's taking place. I'll be surprised if we ever see sexual orientation listed right in the Charter as a prohibited ground of discrimination. Still, Section 15 is the best chance we've had to get gay rights recognized, to get a solid foothold."

Peter Maloney would like to see an open communication develop among gay Canadian lawyers around the issue of Section 15, and its implications for gay men and lesbians. He plans to apply for funding to organize a conference — hopefully early in 1986 — for gay and lesbian lawyers.

"There aren't a hell of a lot of gay lawyers getting together on this right now," says Maloney. "We need to find the right case, the right court, the right judge."

Michael Totzke ●

## Struggling with our legitimacy

### Sudden Sub-Committee hearing: Ottawa gays scramble to speak

OTTAWA — Local gay groups were caught by surprise when the special parliamentary Sub-Committee on Equality Rights held unscheduled hearings here on July 15 & 16.

Many Ottawa groups, such as the Metropolitan Community Church, had been informed by the Sub-Committee that a September date was likely. Only two groups, Integrity and Gays of Ottawa, were able to present hastily assembled briefs. Dr Michel Gaulin, Convenor of Integrity, told the Sub-Committee that the aim of his organization was "to ensure that gays and lesbians lead lives of human and Christian integrity and live at peace with themselves and the world." Addressing the "particular responsibility" of legislators, Gaulin stressed that "because of the continuing sensitivity of our society over the issue of homosexuality, full justice for lesbians and gays can be guaranteed only through explicit inclusion of sexual orientation in the Constitution."

Gays of Ottawa president Barbara McIntosh noted the many issues which had been addressed by other groups and produced a wide range of examples of direct and systemic discrimination. The group's brief covered employment in the Armed Forces and the RCMP, CBC broadcasting policy, treaty violations by the United States, denial of public service benefits to common-law gay relationships, the Criminal Code and institutionalized bigotry in some departments of the federal government.

The brief concluded with recommendations that the Constitution and the Canadian Human Rights Act be amended, that the Canadian Hu-

man Rights Commission be given a priority mandate for education on sexual orientation and that discriminatory laws be changed.

There were few questions from members of the Sub-Committee. The two groups were assured that this was not because of lack of interest but because "a great many groups" had already informed the MPs on the issue. It became apparent, however, that the Sub-Committee is still struggling with the constitutional amendment recommendation and the question of the legitimacy of gay and lesbian relationships, seen by MPs as "an extremely sensitive issue in the public domain."

The Sub-Committee will continue to hold hearings as follows August 26 — St John's NF; August 27/8 — Charlottetown; August 29 — Fredericton; week of September 9 — Ottawa; September 17 — Vancouver; September 19 — Whitehorse; September 20 — Calgary. These dates may change.

Blair Johnston ●

## High courts and lowered barriers

### Rulings put constitutionality of age-of-consent laws in doubt

In a string of recent decisions, Ontario and BC courts have ruled that Criminal Code age-of-consent provisions violate the Canadian Charter of Rights and Freedoms.

The British Columbia Supreme Court has invalidated the Code provision dealing with the consent of a child under 14 in a case of sexual assault. The section provides that, when an accused is charged with a sexual assault offence against a person under the age of 14 years, it is not a defence that the child consented to the activity unless the accused is less than three years older than the child.

Madame Justice Beverley McLachlin ruled June 14 that the section violates the Charter because it discriminates on the basis of age. "The fact that a 17-year-old boy could be prosecuted for sexual acts with a 13-year-old girl, but a 16-year-old boy could not, means the two are not equal before the law," she said.

The judge made the ruling in the case of a 37-year-old Victoria man acquitted of sexual assault on a 13-year-old boy. The Crown has indicated that the decision will be appealed.

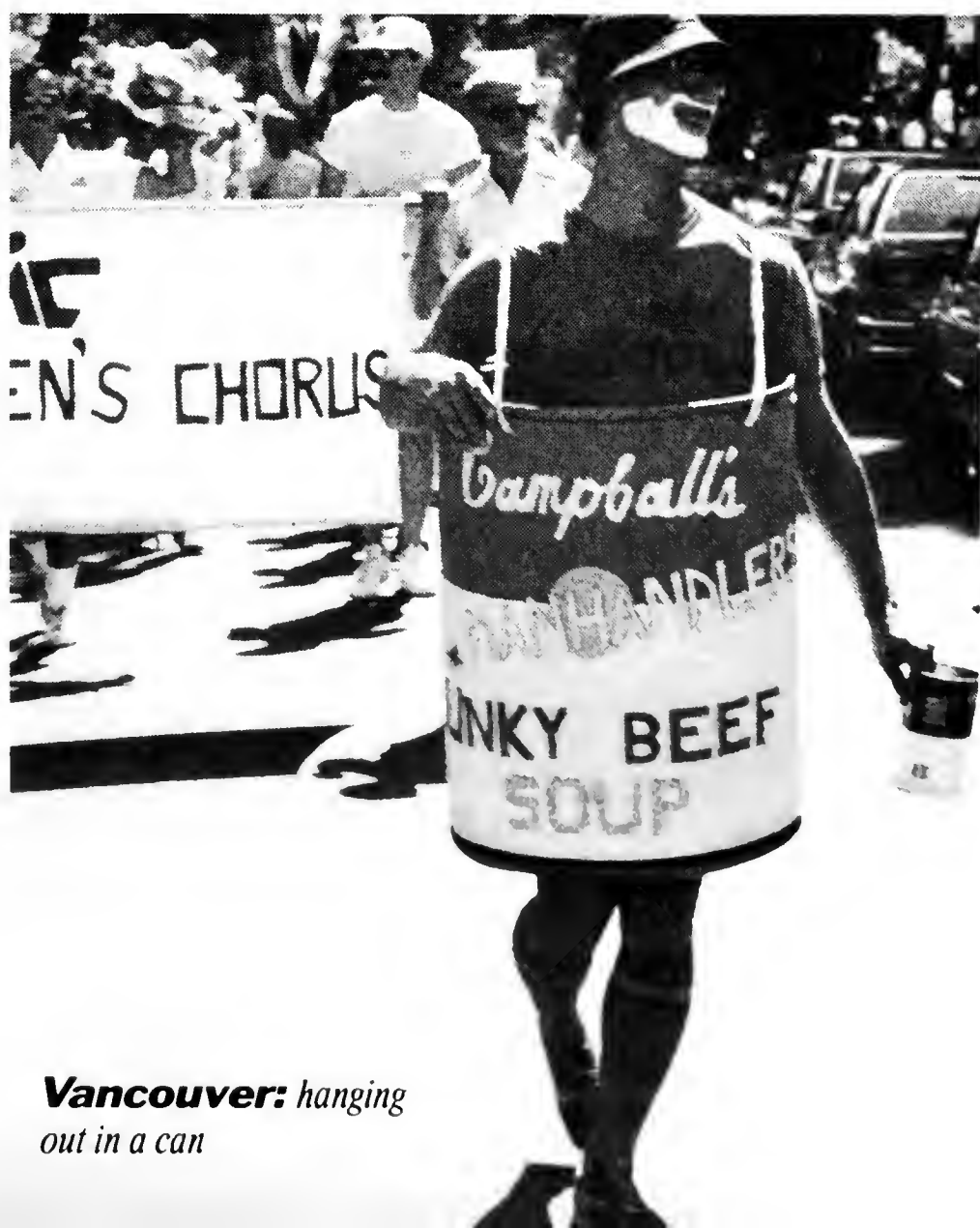
The Ontario Court of Appeal ruled recently that an adult who "honestly and reasonably believed that a child was over 14 even if he were mistaken can raise the defence that the child consented." Previously the consent of a child under 14 was irrelevant. The court said: "One of the principles of fundamental justice in the Charter is that a person should not be convicted of a crime if he honestly but mistakenly believes in circumstances which, if true, would make him innocent."

A section of the Code prohibiting sexual intercourse between a male person and a female under 14 was ruled discriminatory on the basis of sex and invalid by an Ontario court because it does not apply to female offenders or male victims.

In another Ontario ruling, it was held that a child's prior sexual activity can be raised in court, if it can be argued the evidence is necessary to protect the accused's right to a fair trial as guaranteed by the Charter. Previously, sexual assault complainants were protected from being examined on their past sexual conduct.

Ric Taylor ●

## VANCOUVER • PRIDE DAY 1985



**Vancouver:** hanging out in a can

*Network* is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live — and you can help us keep it up-to-date by letting us know about activities in your area.

To get your group to be listed, or to update any of the information provided here, write: **Network, The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9.**



**Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women,** Box 492, Village Stn, New York NY 10014.

**Archives for the Protection of Gay History and Literature,** Box 6368, Stn A, Saint John NB E2L 4R8.

**Atlantic Lesbian and Gay Association/Association des lesbiennes et des gaies de l'Atlantique,** contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

**Bisexuals International,** Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.

**Brethren Mennonite Council for Gay Concerns (BMC),** Box 24060, Washington, DC 20024. (202) 462-2595.

**Canadian Gay Archives,** Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.

**Dignity/Canada/Dignité,** Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.

**Foundation for the Advancement of Canadian Transsexuals,** Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.

**Gay Interest Group, Canadian Library Association,** Box 1912, Winnipeg MB R3C 3R2.

**Gay Men's Across Canada Meet and Mate Association,** c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2.

**Gay Mensa, c/o TBP,** Drawer C622, Box 7289, Station A, Toronto, ON, M5W 1X9.

**International Gay Association, International Secretariat, c/o RFSI,** Box 350, S-101 24 Sweden, ph. 46-8-848050, or 845576. Action Secretariat, c/o NVH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughton St, Edinburgh, Scotland EH1 3SA.

**International Lesbian Information Service (ILIS), c/o Centre Femme, 5 Boulevard St Georges, Geneva CH-1025, Switzerland.**

**Lesbians Across Canada Meet and Mate Association,** c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2. Personalized contact and correspondence service for women.

**Ligo de Samseksamaj Geesperantistoj,** gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.

**New Democratic Party Gay Caucus,** Box 792, Stn F, Toronto ON M4Y 2N7.

**North American Transvestite-Transsexual Contact Service,** Box 3, Athens, Ohio 45701, USA. (206) 624-8266.

**Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association,** 558 King Edward Ave, Ottawa ON K1N 7N6.

**Seventh-day Adventist Kinship Canada,** Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.

**Seventh-day Adventist Kinship International, Inc,** Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.

**Women's Archives,** Box 928, Stn Q, Toronto ON M4T 2P1.



**Whitehorse**  
Lesbian support group, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.



**Provincial**  
Affirm: Gays and Lesbians of the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.

**BC NDP Gay & Lesbian Caucus,** 687-7129.

**West Coast & Across Canada Lesbian Correspondence Club.** Write to: S O'Reilly, 10911 102nd Ave, Fort St John, V1J 2G1.

**Comox Valley**  
The Island Gay Society — Comox Valley, Box 98, Meriville, BC V0R 2M0. 337-8371.

**Duncan**  
The Island Gay Society — Duncan, Box 129, V9L 3X1. 748-7924

**Kamloops**  
Thompson Area Gay Group, Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

**Kelowna**  
Okanagan Gay Organization, Box 1165, Stn A, V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, 763-8008.

**Nanaimo**  
The Island Gay Society — Nanaimo, Box 127, V9R 5K4. 756-0370. Holds monthly socials last Sat of each month at the Double Dragon Restaurant, 9 pm

**Port Alberni**  
The Island Gay Society — Port Alberni, Box 158, V9Y 1R1. 724-4914.

**Port Hardy**  
North Island Gay and Lesbian Support and Information Group, Box 1404, V0N 2P0.

**Prince George**  
Progressive People of Central Interior, Box 1942, Stn A, V2L 5E3.

**Prince Rupert**  
Gay People of Prince Rupert, Box 881, V8J 3Y1. 624-4982 (eve).

**Revelstoke**  
Lothlorien, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

**Terrace**  
Gay Connection, 638-1632 Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

**Vancouver**  
AIDS Vancouver, Box 4991, MPO, V6B 4A6. Ph: 687-AIDS.

**Alcoholics Anonymous (Gay),** 733-4590 (men), 929-2585 (women).

**Archives Collective,** Box 3130, MPO, V6B 3X6. 669-5978.

**Coming Out (Gay Radio),** c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.

**Daughters Unlimited,** Joyce 251-6090. (Plans to open a women's club.)

**Dignity/Vancouver,** Box 3016, V6B 3X5. 684-7810.

**Dogwood Monarchist Society,** 303-1150 Burnaby St, V6E 1P2.

**English Bay Swim Club,** c/o 4249 Birchwood Crescent, Burnaby V5H 4E6. Meets Thurs, 6 pm at Vancouver Aquatic Centre. Info: 433-8000 (Ken) or 669-6696 (Roy).

**Frontrunners (running/jogging),** Call Erik 687-3238 or Rick 590-4665.

**Gay and Lesbian Caucus of the BC NDP,** 669-5434.

**Gay Asians of Vancouver,** Box 4463, V6B 3Z8. 324-8957.

**Gayblevision,** TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2.

**Gay Fathers of Vancouver,** Box 3785, V6B 3Z1. 688-6590.

**Gay Leisure Link (GLL),** Box 4662, V6B 4A1.

**The Gay Library,** 1170 Bute St. No. 4 V6B 3W2. 327-9883 or 688-1006. (VGCC)

**Gay Rights Union,** Box 3130, MPO, V6B 3X6. 731-9605.

**Gays and Lesbians of UBC,** Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (see *The Ubyssy* for room).

**Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. 984-8744.

**Greater Vancouver Business Association, c/o Dwayne Sullivan,** 941 Davis St, V6Z 1B9.

**Hominum,** Box 3785, V6B 3Z1. 689-1039. Offers support and fellowship primarily to gay men who have previously been in a heterosexual relationship.

**Integrity: Gay Anglicans and their friends,** Box 34161, Stn D, V6J 4N1. 873-2925.

**Knights of Malta, Dogwood Chapter Society,** Box 336-810 West Broadway, V5Z 1J8.

**Lambda (Gay Al-Anon),** Joe at 689-7681 or Mike at 327-8423.

**Legal Advice Clinic,** 1170 Bute St. No. 4 (VGCC). Mon, 7:30 pm. Free advice and referrals.

**Lesbian Action Committee,** Box 24867, Stn C, V5T 4E2.

**Lesbian and Feminist Mothers' Political Action Group,** Box 65804, Stn F, V5N 5L3. 251-6090.

**Lesbian Information Line,** 734-1016. Thurs, Sun, 7-10 pm.

**Lesbian Feminist Power and Trust Association.** Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.

**Lesbian Mothers' Defense Fund,** Box 65804, Stn F, V5N 5L3. 255-6910. Potluck brunches last Sun of month.

**The Lesbian Show, Co-op Radio,** 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.

**Lesbians Against the Budget,** Box 1559, Stn A, V6C 2P7.

**Lesbians Autonomous,** 875-6963.

**Metropolitan Community Church,** Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).

**Metropolitan Vancouver Athletic and Arts Association,** Sport BC Bldg, 1208 Hornby St, V6E 2E2. 687-3333.

**Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. 688-2645.

**Parents and Friends of Gays,** 988-7786.

**Quaker Lesbian and Gay People and Supporters,** 221 Trafalgar St, V6K 3S7. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.

**Rights of Lesbians** (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.

**Rob Joyce Legal Defense Fund,** c/o Gay Rights Union. SEARCH, c/o VGLCC. Info and counselling: 689-1039, 7-10 pm.

**Sha'ar Hayam,** Box 4603, MPO, V6B 4A1.

**Spokes** (gay bicycle club), Box 2259, MPO, V5Z 1Y9. 879-6623 (Michael).

**Vancouver Activists in S/M (VASM),** call George 594-3632. An educational organization with a monthly newsletter.

**Vancouver VD Clinic,** Rm 100, 828 W 10th Ave (near Gen Hosp). 874-2331, Ext 220.

**Vancouver Gay and Lesbian Community Centre,** 1170 Bute St, No 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.

**Vancouver Gay and Lesbian Summer Games, c/o Metropolitan Vancouver Athletic and Arts Association.**

**Vancouver Gay Athletic Association,** c/o 1018 Burnaby St. 681-2424.

**Vancouver Lesbian Connection,** Box 65961, Stn F, V5W 5L4. 873-5804. 251-6046. "We are planning to establish a major social and political, self-supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us."

**Vancouver Men's Chorus,** 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at 731-1779 or Larry at 734-8802.

**West End Softball Association,** 755 Robson St, No 299, V6G 1C9. Call Frank Hamper 255-4410.

**West End Volleyball,** 222-1500 Pendrell St. 669-6696.

**Women in Focus,** 204-456 W Broadway, V5Y 1R3. 872-2250.

**Young Gay People, c/o SEARCH,** Box 33872, Stn D, V6J 4L6.

**Zodiac Fraternal Society,** Box 33872, Stn D, V6J 4L6.

**Vernon**  
Rural Lesbian Association and Library, c/o Box 1242, V1T 6N6.

**Vernon Alternative Lifestyle,** RR 6, Site 17, Comp 19, V1T 6Y5.

**Victoria**  
Alcoholics Anonymous (Gay), 383-9862.

**Dignity Victoria,** Box 845, Stn E, V8W 2R9. 385-1559.

**Gay and Lesbian Organization of the University of Victoria (GLO),** SUB, U of Victoria, Box 1700, V8W 2Y2.

**The Island Gay Society — Victoria,** Box 695, Stn E, V8W 2P9. 598-5480. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 9:00 pm, with coffee or tea all night for \$2 cover charge.

**Need (Victoria Crisis Line),** 386-6323, 24 hrs. Some gay info available.

**Womyn's Coffee House,** 1923 Fernwood. Every Wed evening.

**West Kootenay region**  
West Kootenay Gays and Lesbians, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).

**AB**  
ALBERTA  
TELEPHONE AREA CODE: 403

**Provincial**  
Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2.

**Alberta TV and TS Contact Club,** Box 4667, Calgary T2T 5P1. Transvestite and transsexual contact service.

**Calgary**  
Apollo — Friends in Sports, Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, 234-8973.

**Camp 181 Association,** Box 702, Stn M, T2P 2J3. Dances, theme parties, campouts, sports and other activities for lesbians and gays.

**Dignity/Calgary,** Box 1414, Stn M, T2P 2L6.

**Gay Leisure Link.** Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.

**Gay Lines,** 234-8973. Community information.

**Gay Political Action Committee,** c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.

**Gay Students Association,** c/o U of Calgary Students Clubs, Rm 209, MacEwan Hall, 2500 University Dr NW, T2N 1N4.

**Frontrunners,** Contact Gay Lines or Calgary Central Office: 233-2111. 2807-31 St SW, T3E 2N9. Alcoholics Anonymous for gay men and women.

**Imperial Court of the Chinook Arch,** 282-6393. Entertainments and social events.

**Lesbian Information Line (LIL),** 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.

**Lesbian Mothers,** Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

**Lesbian Outreach and Support Team,** Box 6093, Stn A, T2H 2L4. 281-2895.

**Metropolitan Community Church,** 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address.

**New Horizons** (physically disabled gays), c/o 1927 30th St SW, T3E 2L5. Or phone Gay Lines, 234-8973.

**Womyn's Collective,** 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

**Edmonton**  
AIDS Network, 424-8361. Personal support and public information.

**Dignity Edmonton Dignité,** Box 53, T5B 2B7. 469-4286.

**Edmonton Roughnecks Recreation Association, c/o GATE.** Volleyball, softball, gymnastics.

**Gay Alliance Toward Equality,** Box 1852, T5J 2P2. Office: 10173-104 St. 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.

**Gay and Lesbian Youth Group.** Support and social group for youths 16-19. Meets Saturdays, 7-9 pm. For information please call 424-8361.

**Gay Fathers & Lesbian Mothers.** For info call 424-8361.

**Inter/Ed,** Box 12G, 9820-104 St, T5K 0Z1. 421-7629 (Jim).

**Mandate: Sober,** an AA group for men and women. Unitarian Church, 12530-110 Ave, Saturdays, 8 pm. Closed discussion; last Saturday of the month is open. AA Central office: 482-6783.

**Metropolitan Community Church of Edmonton,** Box 1312, T5J 2M8. 438-5168. Sunday worship at 7:30 pm, 126 Street — 110 Avenue.

**Privacy Defence Committee,** c/o Box 1852, T5J 2P2.

**Royalist Social Society of Northern Alberta** (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.

**The Vocal Minority,** "to educate the general population about the multiplicity and richness of our lives through public musical performances." 426-1516 or 426-1246.

**Womonspace,** a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, 433-3559 or Liz, 986-0263.

**Grande Prairie**  
The Peace Gay Association, Box 1492, T8V 4Z3. Social and support group for NW Alberta.

**Red Deer**  
Gay Association of Red Deer, Box 356, T4N 5E9.

**Lethbridge**  
Dignity Lethbridge, Box 2262, T1J 4K7. Phone line 381-6905, 7-9 pm.

**SK**  
SASKATCHEWAN  
TELEPHONE AREA CODE: 306

**Provincial**  
Affirm/Saskatchewan, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon S7L 4S4.

**Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.

**Gay Rights Subcommittee, Saskatchewan Association for Human Rights,** 305-116 3rd Ave S, Saskatoon S7K 1L5. 244-1933.

**Lesbian Association of Southern Saskatchewan,** Box 4033, Regina S4P 3R9. 522-4522 or 352-8397.

**Prince Albert**  
Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

**Regina**  
Dignity Regina, Box 3181, S4P 3G7.

**Gay Athletic Guild,** Box 3414, S4P 3J8.

**Gay Community of Regina** (gay community council), Box 3414, S4P 3J8.

**Gay Information Services,** Box 3414, S4P 3J8. 522-5422, Sun & Mon, 8-10 pm; 24-hr recorded message at other times.

**Gay Parents,** Box 3414, S4P 3J8.

**Gay Religious Group,** Box 3414, S4P 3J8.

**Gay Women's Phone Line,** 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2.

**Rumours (gay community centre),** 1422 Scarth St. 522-7343 (until June 30).

**Regina Parents, Families and Friends of Gays,** Box 3414, S4P 3J8.

**Regina Women's Community and Rape Crisis Centre.** 219-1810 Smith St, S4P 2N3. 522-2777, 352-7688.

**Women 30 Plus,** Box 1113, S4P 3B2. Social group for women 30 and over.

**Saskatoon**  
Gay & Lesbian Support Services (GLSS), 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581, S7K 6K7.

**Gay History Group, c/o GLSS.**

**Gay/Lesbian Community Centre,** Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.

**Gayline,** 665-9129, Sun-Thurs, 8-11 pm. Community information.



# Ottawa's seizure salad

*Customs grabs books from two stores: 'it's not technically a seizure'*

Canada Customs is seizing books and magazines with abandon in Vancouver, especially material headed for Little Sister's, the gay bookshop.

On May 29, Customs stopped a shipment of *Bad Attitude*, a lesbian magazine from Boston containing erotic photographs, drawings and stories. Customs won't tell Bruce Smith, who is in charge of periodicals for the store, what the grounds for seizing *Bad Attitude* were, but he says they did tell him that anything they're not sure about they now send to Ottawa for evaluation. Nor would Canada Customs Seizure Control in Vancouver, tell us why *Bad Attitude* was seized. Officer Ricketts claimed not to know anything about it. He said that material is reviewed under the Customs Tariff Act, and that people who have had things seized can appeal. He also said that, just because Little Sister's doesn't have the magazines yet, "it's not technically a seizure." Little Sister's is appealing. Ricketts also told *TBP* that "the Seizure Control Officer wouldn't be able to disclose any details of the seizure, anyway."

Customs also seized a shipment of books headed to Little Sister's from a distributor in the United States. In that batch were two gay romance novels: *Independence Day* and *Another Runner in the Night*. Neither book contains any explicit sex, say Smith, and both are available in other book stores in Vancouver.

Copies of *The Male Couple*, an American socio-psychology book on gay male relationships, and *Men In Frocks*, a book from England about drag, were seized as well, but later released.

The store hasn't seen any new gay men's porn magazines for about six weeks. "If it keeps up," Smith said, "we won't be in business long."

The other lesbian porn magazines, *On Our Backs* and *Outrageous Women*, are still "sneaking in." Little Sister's sells out its shipment of 40 copies of *On Our Backs* every month and Smith thinks they could probably sell the same number of copies of *Bad Attitude*, if they could get it into the country. No other stores in the city carry the magazine.

In Toronto, Glad Day Books has been having the same problems. *The Leatherman's Handbook No. 2* was seized May 27 and the shop is appealing that one. On August 8, Glad Day received a phone call from Canada Customs saying that another shipment of books had been examined. *Gay Spirit*, a novel by Loovis which was published in 1974 by Grove Press as a mass-market book, was classed as "obscene" because of one page with S/M content. *S/M: The Lasi Taboo*, a Ballantine mass-market paperback which went out of print in 1983 was being sent to Ottawa for further examination, and *The Men with the Pink Triangle*, Heinz Heger's book about gay men in Nazi Germany was withheld for review and released. It was originally classified as obscene, but the classification was overturned by the Customs Commodity Specialist.

Russell Armstrong of Glad Day said that customs now automatically "looks at every title" headed for Glad Day. A shipment arrived at the United Parcel Service, Glad Day's customs broker in Fort Erie, July 4 but Customs did not re-

lease the books until July 21. When the package arrived at the shop, individual copies of five books were missing from the box. The five books arrived a few days later, in a Revenue Canada envelope, with no explanation attached.

The five books were *Forty Deuce*, *Urban Ab-origines*, *Men Loving Men*, *Hot Living* — the new book of safe sex erotica from Alyson Press, and *Juice and Meat*, two gay men's sex books by Boyd MacDonald. *Juice and Meat* have been seized by Customs before, said Armstrong.

The only men's porn magazines that have arrived at Glad Day in the last month are *Mandate* and *Blueboy*. New issues of those magazines arrived at the store the first week of August. The last issue of *Advocate Men* that Glad Day received was the May one. June, July and August are still missing. Gillian Rodgeron ●

## BC cruisers taken for musical ride

*The Mounties lay sex charges against six men in Nanaimo park*

VANCOUVER — Sexual assault charges have been laid against two men in Nanaimo BC, following a "clean-up" of Bowen Park by RCMP, who claim they received public complaints about the activities of gay men in the park. Four other men have been charged with gross indecency following two weeks of surveillance of the park by the local RCMP.

Anthony Palmer, the lawyer for one of the men accused with sexual assault, said he will be approaching the Crown attorney to secure a stay

of proceedings. Sexual assault carries a sentence of up to 10 years' imprisonment. The maximum penalty for the more common charge of gross indecency is five years.

One possible defence, said Palmer, is entrapment as the complainant is an undercover RCMP officer. Palmer was recommended to the accused by the BC Civil Liberties Association.

Two weeks after the charges were laid, the local media picked up the story and reported the names of the accused. The Nanaimo *Times* incorrectly reported that two of the men charged with gross indecency had been charged with sexual assault.

The local radio station, CHUB, announced the names and charges every half hour, as they considered it their public duty to notify their listeners. Ken Anderlini ●

## A I D S

## Preparing for the worst in Halifax

*Health group rushes to expand as people with AIDS come home*

HALIFAX — Forty people, including health professionals, clergy and representatives of the Red Cross, attended the first public meeting of the Metro Area Committee on AIDS July 18. Three working groups were formed, one to investigate possible sources of funding, one to prepare the group for incorporation and a third to plan a workshop for medical professionals, tentatively scheduled for October 26.

The meeting was organized by three men and two women, representing gay men, health and human service professionals and relatives of people with AIDS. The new organization replaces the Gay Health Association (GHA), which was

formed last September in response to the growing number of AIDS cases in Nova Scotia. Unlike the GHA, the Committee is not specifically a gay organization, but encompasses all those affected by AIDS, either personally or professionally. "Previously we focused on the gay community," said a spokesperson for the group. "We feel the definite need now to expand." The group, he said, has been aware of "eight people in Nova Scotia with AIDS, and many more with ARC."

Asked why these figures are higher than those officially reported for the province, the spokesperson noted that "some of these people have come home to be treated. If someone comes home from Toronto, they are included with the Ontario statistics."

The organization plans a second public meeting on August 21 at the Technical University of Nova Scotia. For more information, contact MacAids, Box 1013, Halifax NS B3J 2X1.

(GANG) Robin Metcalfe ●

## S T A T S

As of August 6, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 275 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 248 cases this past July 4, and a total of 105 cases one year ago.

The current total of 275 breaks down as follows:

	Total	Gay or bisexual Cases	Living
Canada	275	214	119
ON	120	111	67
QC	84	39	11
BC	53	48	32
AB	10	10	4
NS	6	5	5
SK	1	1	0
NF	1	0	0

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## VANCOUVER • PRIDE DAY 1985



**Vancouver:** About three thousand gays and lesbians turned out August 5 for a gay pride March, while in Toronto an estimated five thousand marched on June 30, Lesbian and Gay Pride Day.



## Provincial

**Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

**Brethren/Mennonite Council for Gay Concerns (BMC)**, Ontario, Box 2621, Stn B, Kitchener ON N2H 6N2.

## Goderich

**Area code: 519**

**Parents of Lesbians and Gays**, c/o Anne Rutledge, 52 Essex St, N7A 2H4. 524-4879.

## Guelph

**Area code: 519**

**Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs.

**Gays Out of Doors (GOOD)**. See Kitchener-Waterloo.

## Hamilton

**Area code: 416**

**Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8. 529-7884.

**Gay Archives/History Project for Hamilton-Wentworth**, 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.

**Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.

**Gayline Hamilton**. Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm.

**Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.

**Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.

**Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.

**Live and Let Live (Gay AA)**. Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

## Kingston

**Area code: 613**

**Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

## Kitchener-Waterloo

**Area code: 519**

**Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110.

**Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W, Waterloo N2L 3G1. 886-CKMS

**Gays of Wilfrid Laurier University**, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.

**Gays Out of Doors (GOOD)**, Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).

**Half and Half Club**. A non-profit social club that sponsors a bar and disco at 223 1/2 King St W, Kitchener (use Halls Lane entrance).

749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.

**International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.

**Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. 579-3325.

**Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.

**Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. 744-4863. Womyns coffeehouse first Thurs of month at 52B College St, Kitchener.

## London

**Area code: 519**

**Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd fl, 649 Colborne St. 433-3762.

**Gayline**, 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.

**Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. 433-3762. Coffee House: Mon, 7-10 pm. Disco/Bar: Wed, Fri and Sat, 9 pm-1:30 am. Gay AA meeting, Wed, 7 pm.

**FFLAG** (parents and friends of lesbians and gays), 48 Garfield Ave, N6C 2B5. 432-4581.

**Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, 433-9939. Rides: 432-9690.

**Nitty Gritty Gay Discussion Group**, 649 Colborne St (upper), 473-4738.

## Mississauga/Brampton

**Area code: 416**

**GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7. Phone: 278-6010.

**Parents of Lesbians and Gays**, c/o Mary Jones, 35 Willis Drive, Brampton ON L6W 1B2. 457-4570.

## Niagara Region

**Area code: 416**

**Forward Lambda**, Box 603, Niagara Falls ON L2E 6V5

**Gay Outreach Niagara (GO Niagara)**. An organization for gay men and women in the Niagara Region. Box 61, St Catharines ON L2R 6B4.

## North Bay

**Area code: 705**

**Gay Fellowship of North Bay**, Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys.

## Ottawa

**Area code: 613**

**Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

**Gay People at Carleton**, c/o CUSA Carleton University. For more info, call 238-1717

**Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 318 Lisgar St, 2nd Floor: open 7:30-10:30 pm Mon-Thurs. Sun: AA Live & Let Live group, 8 pm. Gayline: 238-1717, Mon-Fri 7:30-10:30 pm, recording other times. Office: 233-0152.

**Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 318 Lisgar St, 2nd Floor.

**GO Centre**. Open every weeknight from 7:30-10:30. For information, referral service and peer counselling, call 238-1717.

**Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

**Lambda Professional and Business Association of Ottawa**. Purpose of association is to give a chance to people in the same profession or business to meet together and establish some sort of network. Call the gayline: 238-1717.

**Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.

**Live and Let Live Group** for gay alcoholics. Contact GO.

**Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9. 232-0241.

**Parents of Gays**, Box 3043, Station D, K1P 6H6.

**Pink Triangle Services**, Box 3043, Station D, K1P 6H6. A gay lesbian social service and public education group (non-profit registered charity). PTS runs a gay/lesbian peer counselling and community information line: 238-1717, Monday-Friday, 7:30-10:30 pm. PTS also runs a speaker's bureau and an educational service. Call business office: 563-4818.

## Peterborough

**Area code: 705**

**Gays and Lesbians at Trent and Peterborough**, Box 2467, K9J 7Y8. 742-6229. Office hours Mon 8-10 pm.

Drop-in, Mon, 8 pm, 290 Rubidge St, 2nd fl (ring bell for entry); Live and Let Live Gay AA group, Wed, 8 pm; discussion group Thurs, 7:30 pm.

## Sudbury

**Area code: 705**

**Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6. Phone: 674-3002, Tues, 7 pm-10 pm.

## Thunder Bay

**Area code: 807**

**Gays of Thunder Bay**, Suite 7, 214 Red River Rd., PTB 1A6. 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.

**Northern Women's Centre**, 316 Bay St, P7B 1S1. 345-7802.

## Toronto

**Area code: 416**

**AIDS Committee of Toronto**, Box 55, Stn F, M4Y 2L4. 926-1626, Mon-Fri, 9 am-5 pm. Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS and PLS, including separate discussion groups for people diagnosed with AIDS and PLS.

**Affirmation**, a support group for gay and lesbian Mormons and their friends. For information, write Drawer F622, Box 7289, Stn A, M5W 1X9

**Alcoholics Anonymous**. Lesbian/gay fellowships. 964-3962

**Association of Gay Social Workers**, c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.

**AWARE**, a support group for gay men and lesbians from Christian Reformed Churches, and their friends. Write c/o MCCT, 730 Bathurst St, Box K, Toronto, M5S 2R4. 925-0690.

**Cabbagetown Group Softball League**, Box 1113, Stn F, M4Y 2T8.

**Branching Out**, lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2.

**Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC)**. A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4V 1P7.

**Christos Metropolitan Community Church**, Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.

**Chutzpah**, 730 Bathurst St, M5S 2R4. 489-4662. Group for Jewish gay men and lesbians.

**Committee to Defend John Darnley**, 291 Ontario St, Apt 6, M5A 2V8. 925-6729.

**Dignity/Toronto**, Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

**Foolsap (Oral History Project)**. Conducting interviews with gay people. Lionel, 929-0564.

**Federation of American and Canadian Transsexuals (FACT) - Toronto**, 519 Church St Community Centre, M4Y 2C9. 625-2185.

**40 Plus GP**. Group for older gays. Meeting at the 519 Church St Community Centre second and fourth Mondays of each month (except holidays) at 7:30 pm.

**Gay Alliance at York**, c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

**Gay Asians Toronto**, Box 752, Stn F, M4Y 2N6.

**Gay Association of Marltimers in Toronto**, 730 Bathurst St, M5S 2R4. Support group for Marltimers moving to Toronto.

**Gaycare Toronto**, c/o 519 Church St Community Centre, M4Y 2C9. Phone: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

**Gay Christian Counselling Service**. Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848.

**Gay Community Appeal of Toronto**, Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

**Gay Community Calendar**. Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, MSC 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

**Gay Community Dance Committee (GCDC)**, 730 Bathurst St, M5S 2R4.

Organizes community fund-raising dances.

**Gay Courtwatch**, Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

**Gay Fathers of Toronto**, Box 187, Stn F, M4Y 2L5. Phone: 364-4164, Mon-Fri, 7-10 pm.

**Gay Liberation Against the Right Everywhere (GLARE)**, Box 793, Stn Q, M4T 2N7.

**Gay Self-Defence Group**, 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

**Gays and Lesbians at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

**Gays and Lesbians in Health Care**, Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

**Gay/Lesbian Action for Disarmament (GLAD)**, Box 5794, Stn A, M5W 1P2. 921-1938.

**Glad Day Bookshop**, 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

**Glad Day Defence Fund**, 648A Yonge St, M4Y 2A6. 961-4161.

**Hassle-Free Clinic - Men**, 556 Church St, 2nd fl, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm.

Bath clinics every Wed evening at The Club and Roman's.

**Hassle-Free Clinic - Women**, 556 Church St, 2nd fl, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-8 pm. Call ahead.

**Integrity/Toronto**, Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends.

593-6217. Chaplains available for pastoral counselling.

**International Gay Association (Toronto)**, c/o Toronto Gay Community Council (see below).

**International Women's Day Committee**, Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist-feminist organization.

**Judy Garland Memorial Bowling League**. Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance (see below). Sept-May season (Mon and Thurs evenings); also summer league.

**Lesbian and Gay History Group of Toronto**, Box 639, Stn A, M5W 1G2. 961-7338.

**Lesbian and Gay Pride Day Committee**. Box 793, Stn Q, M4T 2N7. Organizes annual summer celebration.

**Lesbian and Gay Youth Toronto**, c/o 519 Church St Community Centre, M4Y 2C9.

**Lesbian Incest Survivors Support Group**. Info: 964-7477 (Rape Crisis Centre).

**Lesbian Mothers' Defense Fund**, Box 38, Stn E, M6H 4E1. 465-6822.

**Lesbian Phonebox**, Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

**Lesbian Speakers Bureau**, Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

**Lesbians Against the Right**, Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

**Lesbians of Colour**, Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.

**Lutherans Concerned**, c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.

**Metamorphosis**, Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.

**Metropolitan Community Church of Toronto**, 730 Bathurst St, M5S 2R4. 536-2848. An ecumenical Christian church for all people with a special ministry to gay community.

**New Democratic Party Gay and Lesbian Caucus**, Box 792, Stn F, M4Y 2N7. 964-1049.

**Notso Amazon Softball League**. All-lesbian recreation league. Info: 967-7440 or 466-9341.

**Osgoode Gay/Lesbian Caucus**, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).

**Out and Out Club**, Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.

**Parents and Friends of Lesbians and Gays Toronto**, 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.

**Pink Turf Soccer League**, c/o Drawer F9, Box 7289, Stn A, M5W 1X9.

**Pool Bar League**. Info at most bars, or write c/o Toronto Sports Alliance (below).

**Queen of Hearts**. Organizing group for gay Filipino beauty pageant. Dario, 759-3788, or Alfredo, 461-2800.

**Right to Privacy Committee (RTPC)**, 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).

**Riverdale Curling League**. Write c/o Toronto Sports Alliance (below).

**Riverdale Volleyball League**. Sept-April season. Info at Buddy's bar, or write c/o Toronto Sports Alliance (below).

**Rotators Curling League**. Write c/o Toronto Sports Alliance (below).

**Ryerson Lesbians and Gay Men**. For meeting dates call 923-GAYS.

**Salukis**. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.

**The Sisters of Perpetual Indulgence**, Drawer OPI, Box 7289, Stn A, M5W 1X9.

**Sound Women**, c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.

**Spouses of Gays**, 206 St Clair Ave W, M4V 1R2. 920-5546 (Caryn Miller).

**Toronto Area Gays (TAG)**, Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri, 7 pm-10 pm.

**Toronto Counselling Centre for Lesbians and Gays**, 105 Carlton St, 4th fl, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.

**Toronto Gay Community Council**, 105 Carlton St, 4th fl, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

**Toronto Historical Bowling Society**. Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.

**Toronto Rainbow Alliance of the Deaf**, Box 671, Stn F, M4Y 2N6.

# DO YOU LIVE IN TORONTO?

Then The Body Politic is right where you are. Check the list below for the location of the outlet nearest you, and get your copy of TBP hot off the press.

## DOWNTOWN

Edwards Books & Art, 421 Bloor E  
W H Smith, Hudson's Bay Centre, Bloor & Yonge  
Boots at the Selby, 592 Sherbourne  
Fairway Variety, 520 Parliament  
Books & Chocolates, 584 Parliament  
Parliament Smoke & Gift, 609 Parliament  
Chaps, 9 Isabella  
Hitch-n-Post, 529 Yonge  
Records on Wheels, 621 Yonge  
Longhouse Book Shop, 630 Yonge  
Book City, 663 Yonge  
Glad Day Bookshop, 648A Yonge  
Min-A-Mart, 557 Church St  
Toolbox, 18 Eastern  
Cameo Club, 95 Trinity  
Topper Books, 289 Yonge  
Mottel Book Shop, 329 Yonge  
Phantasy Books, 329 1/2 Yonge  
Time Square Books, 369 Yonge  
Atalanta Variety, 368 Church  
Club Baths, 231 Mutual  
This Ain't the Rosedale Library, 110 Queen E  
Olympia Gift Shop, Toronto Star Building, Yonge & Queen's



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No cases are reported in Manitoba, New Brunswick, Prince Edward Island or the Territories.

You can get advice about AIDS by calling the following organizations: Halifax Metro Area Committee on AIDS, c/o Gayline, (902) 423-1389; Montreal AIDS Resource Committee/Association des ressources Montréalaises sur le SIDA, (514) 933-2395; AIDS Committee of Toronto, (416) 926-1626; Homophile Association of London Ontario AIDS Committee, c/o Richard Hudler, (519) 663-2069; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403) 424-8361; AIDS Vancouver, (604) 867-2437.

Ken Popert ●

## News Corrections

In the story "High-tech sex cops strike again" which appeared in last month's *TBP*, we failed to credit the photo of the Silvercreek Park washroom to Doug Grenville. In the same story, the name and address of the defence fund should have been given as The Silvercreek Society, PO Box 773, Guelph ON N1H 6L8.

In the same issue, "Closing the barn door" was written by Chris Bearchell, Jim Monk and Gillian Rodgeron.

## ONCE UPON A TIME

Five years ago:

**August 1980:** The General Council of Canada's largest Protestant denomination, the United Church of Canada, approves for debate the study document "In God's Image ... Male and Female," which advocates acceptance of gays and lesbians into the ministry.

**September 3, 1980:** In Toronto, Mayor John Sewell endorses George Hislop, gay candidate for alderman in the November municipal election.

**September 9, 1980:** The Toronto Metro Council refuses to pass the Metro Bill of Rights — which included sexual orientation as a prohibited ground of discrimination.

**September 15, 1980:** A Toronto Board of Education subcommittee investigating a formal liaison with the gay and lesbian community disbands after only one meeting, because of pressure from fundamentalist Christian groups.

Ten years ago:

**September 1975:** Doug Wilson — a graduate student of education at the University of Saskatchewan in Saskatoon — is prevented from practice teaching because he was publicly active in the gay movement. The Saskatchewan Human Rights Commission, launching an investigation into the treatment of Wilson almost immediately, is the first human rights commission in Canada to investigate formally alleged discrimination against a gay person.

**Toronto: Safe sex militants add fun to a serious message**

# LA VIE DOUCE

Douglas Janoff ●

**T**ropical was the only word to describe the ambience when I entered. The inner courtyard of the California bar teemed with life as a hundred people sipped, smoked, sweated and seduced each other in the moonlight.

The gang was at their usual table.

"Okay, girls," I said, pulling out a pad and pencil. "What about you, Sergio? What have you been up to?"

"He's been up to no good on the mountain, and he's got the scars to prove it! Show him, Sergio."

Sergio drew up his pant leg to expose a long mark on his calf.

"Did you get attacked?" I asked.

"No, worse — I nearly got arrested. A couple of months ago I went up for a stroll at around three in the morning. I was just walking on the Mountain, minding my own business..." Everyone groaned in disbelief. "...when suddenly the woods were flooded with light."

"What light?" I asked.

"Searchlights. It was a full-scale operation by the Montreal police. You know that U-shaped cruising area where the road winds around? They surrounded the area, and rounded up everyone inside the circle. I escaped by running through the swamp, but I tripped over a stump and got that gash."

"At least the dogs didn't get you," said John quietly.

"What dogs?" I asked.

"The police have a new tactic," John said. "After midnight, they let dogs loose on the Mountain. The cops stand outside the park and, when the gays run out, they pick 'em off like flies."

"Look at you guys, sitting around defending your inalienable right to have public anonymous sex," said Pierre. "We're just issuing our own death certificates, with AIDS and all."

John sighed.

"I have my own response to the crisis," contin-

ued Pierre. "I've started a jack-off club."

"What?" Sergio said, looking hurt. "You never invited me."

"That's because I know you too well. You'd be on your knees the minute you walked through the door. And that's not the point of a jack-off club."

"What is the point?" I asked.

"The point is, to diversify our sexual habits. You know, let the imagination take hold. I say, if you can't learn to enjoy other men's bodies without putting yourself at risk, then get thee to a nunnery!"

"I can't think of anything more unexciting than sitting in a room full of men masturbating," John said. "It's so sleazy."

"Yes, but it's *safe sleaze*," Sergio pointed out.

"What's wrong with you guys?" Pierre said. "This province is about 10 years behind the rest of the world in terms of safe sex practices. I've been waiting for something like this to happen for a long time. Finally I got tired of waiting."

"How did you go about organizing this?"

"Everyone knows how big J/O is in the States now. But believe it or not, all J/O clubs have started in the same way: you start by having them at people's houses, and then slowly it grows organically."

"Did you advertise?" I asked.

"Of course not! You think I'd want to get arrested for keeping a common bawdy house?"

"Or a not-so-common one," John suggested.

"*Bien*. I went through my phone book and invited people I knew to come over on a Saturday night. A couple of guys arrived early to help me set up. We threw some sheets over the sofa, rented a VCR and hooked it up, put out the lubricant, dimmed the lights and put on some good music. My helpers were already naked to greet each guest at the door, so that put them in the mood. They helped each guest undress, and put the clothes in separate bags."

"Why not let people strip when they feel the

urge?" I asked.

"The problem is, people are so inhibited, even around the closest of friends. If you waited until everybody felt in the mood, it could take all night — and the goal isn't to make a soiree out of it. The idea is to meet mid-evening, loosen your load, then go out afterwards. One advantage to jacking off early is that you can go out afterward without feeling the need to prow and fall for the first boy who comes along."

"And how did it turn out?" I asked.

"Everyone was just getting in the mood," Pierre said, "when the TV broke down. Someone rushed out to borrow another one, but in the meantime, we had an hour to kill. I was real nervous. Finally everyone began to talk. A lot of guys were surprised at how much they had in common with everyone else."

"Isn't it weird," John observed, "that we have to look at an image through a piece of glass in order to get to a point where we can get off on ourselves?"

"Yeah, but give us time," Pierre said. "Because it's all so new, porn is the easiest and most direct way to get external stimulus."

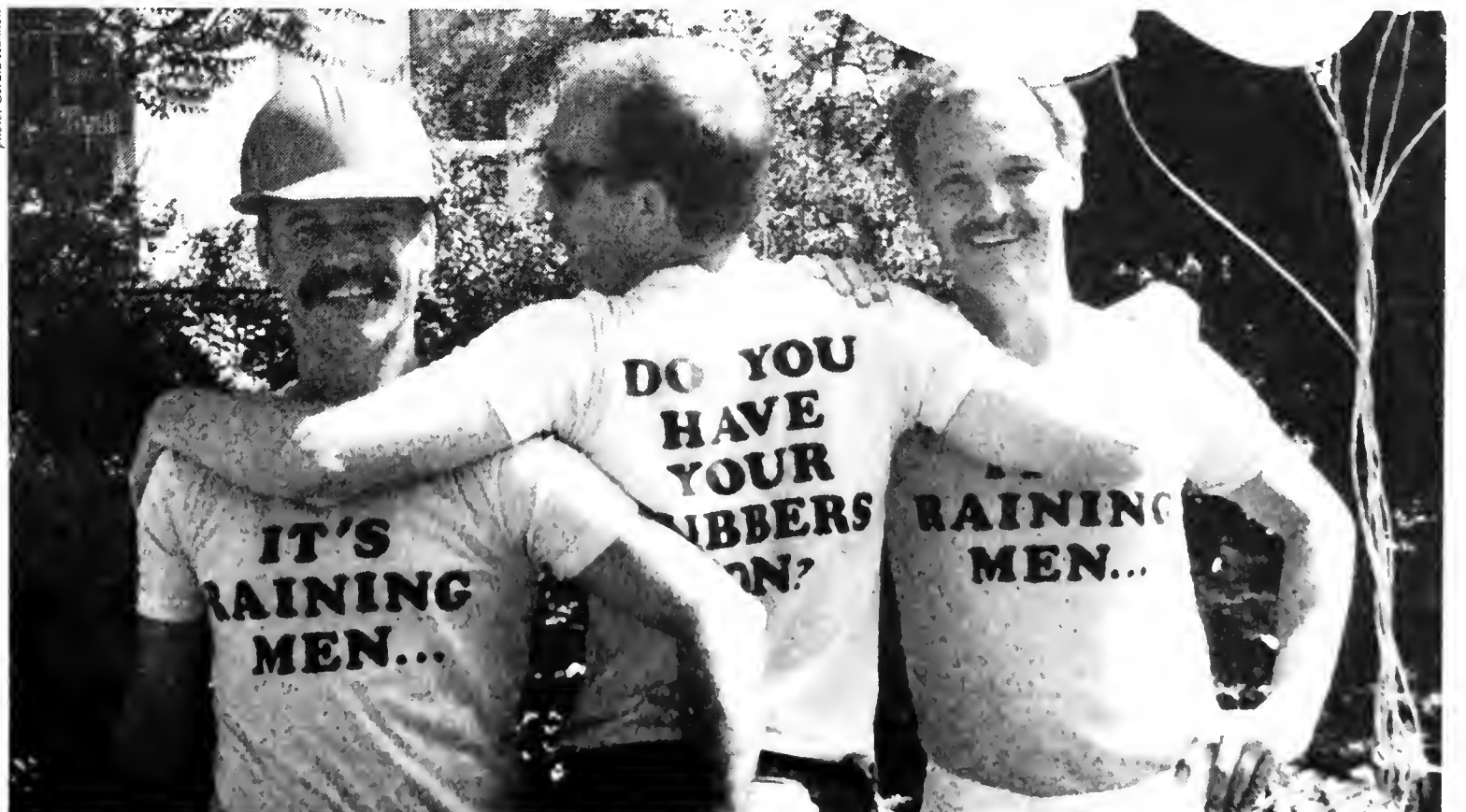
"At the beginning I had to play policeman to make sure no body fluids were being exchanged. But after the rules were laid down, we became much more imaginative. We had contests... Marcel came four times in two hours, and won the door prize! Oh, it was like summer camp all over again!"

"How's the club progressing?"

"In spurts. We meet every second Saturday, and it just gets bigger and bigger. We take turns going to different people's houses. We have themes — costume night, jockstrap night, strip poker night — and we're also becoming good friends! You know, we're all so very different, but we're all concerned about the current health crisis and are looking for different ways to express our passion for each other. We'd like to get out to the country some time before it gets too chilly, and maybe plan some outdoor activity for the next full moon."

It was already one o'clock, but my friends were just getting ready to fete my return. As we left the bar and made our way through the thick crowds on Ste-Catherine St, I couldn't help thinking how easy it was to live here. ●

## TORONTO • PRIDE DAY 1985



**Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

**Toronto Sports Alliance.** Box 1113, Stn F, M4Y 2T8.

**Toronto Women's Bookstore.** 73 Harbord St, M5S 1G4. 922-8744.

**Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

**University of Toronto Sex Ed Centre.** c/o Office of Admissions, 315 Bloor St W, Rm 107, M5S 1A3. Devonshire & Bloor, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Sponsors gay men's discussion groups. Gay counsellors available Tuesdays on request.

**Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.

**Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.

**Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

**Zami.** Support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

## Windsor

Area code: 519

**Lesbian/Gay Community Service Group.** Box 7002, N9C 3Y6. 973-4951. Wed-Fri, 8-10 pm (recorded message at other times). Meets monthly at downtown Public Library (downstairs). All other Windsor groups may be contacted through LGCSG.

**Lesbian/Gay Students on Campus.** Meets irregularly at the University of Windsor.

**Lesbian/Gay Youth Group.** Meets twice monthly.

**Closets are for Clothes.** Weekly radio show, Sundays at 4:30 pm. CJAM, 91.5 FM.



QUEBEC  
TELEPHONE AREA CODES VARY

## Brome

**The Capables.** Support group for bisexual men. Contact through Gay Info in Montreal.

## Charlevoix

Area code: 418

**Association pour les droits des gais de Charlevoix.** CP 724, Clermont, G0T 1C0. 439-2080.

## Hull

Area code: 819

**Association gaie de l'ouest québécois.** CP 1215, succ B, J8X 3X7. 778 1737

## Lennoxville

Area code: 819

**Students Against Homophobia.** Box 1394, Bishop's University, J1M 2A1.

**La Différence.** Tuesday nights. 830 Pere Franciscaïn.

## Montreal

Area code: 514

**Affirm/Affirmer.** a/s United Theological College, 3521 University, H3A 2A9. Gays in the United Church.

**Aide aux transsexuels du Québec (ATQ).** CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

**Aime-toi (AA).** 6518, rue St-Vallier, H2S 2P7. 524-5821. For gay and lesbian alcoholics.

**Alternatives.** 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.

**Antenne Rose.** culture homosexuelle, lundi 16h30, Radio Centre-ville (102.3 MF).

**Les archives gais du Québec.** CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

**Association communautaire homosexuelle de l'Université de Montréal (ACHUM).** a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8. 343-5988.

**Association des bonnes gens sourds (ABGS).** CP 764, Succ R, H2J 3M4.

**Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM).** CP 8888, Succ A, H3C 3P8.

**Association des mères lesbiennes (CROISSANTE).** CP 222, Succ Delorimier, H2H 2N6. 524-1040 (Carole).

**Association des pères gais de Montréal.** CP 667, Succ N, H2X 3M4. 932-0061.

**Association homophile de Montréal/Gay Montreal Association (AHM/GMA).** CP 1164, Succ H, H3G 2N1.

933-2395. Services et filiales: Alpha Kira (fraternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-e-s, Travestis à Montréal.

**Association pour les droits des gais du Québec (ADGQ).** CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. 843-8671. Mon-Fri, 7-10 pm.

**Association des bonnes gens sourds.** CP 764, succ R, H2J 3M4.

**Atelier de théâtre gai.** Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

**Aube-épine.** librairie des femmes, 4050, St-André, 524-9890.

**Les capables.** groupe d'appui pour bisexuels; CP 966, Succ H, H3G 2M9. 933-2395.

**Clinique lesbienne.** centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8; 842-8903.

**Collectif d'intervention communautaire auprès des gais (CICAG).** CP 29, succ Victoria, H3Z 2V4. 484-2602.

**Le Collectif du triangle rose.** c/o Librairie l'Androgyne.

**La coalition** (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

**Com'femme.** loisirs, lesbiennes seulement; 277-2464.

**Comité des gais et lesbiennes de Montmorency (CGLM).** 475 boul de l'Avenir, Laval, H7N 5H9.

**Comité gai-e du Cégep du Vieux-Montréal.** 255 est, Ontario, H2X 3M8. Mon, 6 pm.

**Communauté homophile chrétienne.** Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

**Contact-t-nous.** 861-6753. Venereal disease treatment.

**Côte à Côte.** gay couples group. c/o Gay Info.

**Côte à Côte.** Radio centre-ville CINQ (102.3 FM). 288-1601. Mon, 4 pm.

**Counselling-ADGQ.** travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

**Dignity Montréal Dignité.** Newman Centre, 3484 Peel St, H3A 1W8. 392-6711. For gay Catholics and friends. Mon, 7:30 pm.

**Eglise Communautaire de Montréal/ Montreal Community Church.** CP 610, succ NDG, H4A 3R1. 489-7845.

**Eglise communautaire métropolitaine Montréal (MCC).** CP 619, Tour de la Bourse, H4Z 1J8. 525-7109 (Réel Murray, pasteur).

**En forme.** association sportive, 598-9728 (Robert).

**L'envol.** réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

**Fédération canadienne des transsexuels pour le Québec.** 16 rue Viau, Vaudreuil J7V 1A7.

**Fédération pour l'avancement de la condition transsexuelle (FACT).** a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

**Femmes gais de McGill.** 3480, rue McTavish, H3A 1X9. 392-8920.

**Friends of Affirm.** gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9.

**Gai écoute (hommes).** 7 days/week, 7-11 pm.

**Gay Fathers of Montreal.** c/o Gay Info.

**Gay Health Clinic.** Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576.

General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

**Gay Info.** CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

**Counselling and information.**

**Gay Physicians of Montreal/Les médecins gai(e)s de Montréal.** a/s 2151, rue Lincoln, N° 20, H2H 1J2.

**Gay and Lesbian Social Services.** 5 rue Werendale Pk, Westmount H3Z 1Y5. 937-9581.

**Gayline.** c/o Gay Social Services Project, 5 rue Werendale Pk, Westmount, H3Z 1Y5. 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

**Gays and Lesbians of McGill (GALOM).** 3480, McTavish, local 417, H3A 1X9. 392-8912.

**Gays in General/Gai-e-s en général (GileG).** CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

**Le Goéland (AA).** 4652 rue Jeanne-Mance. 728-3228. For lesbian and gay alcoholics.

**Groupe de discussion pour lesbiennes.** 5 Werendale Park, H3Z 1Y5. 932-9581 (Joanne Stitt).

**Groupe pour lesbiennes alcooliques (AA).** 6517 rue St-Denis.

**Identification.** réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

**Integrity: Gay Anglicans and their friends.** Box 562, Verdun H4G 3E4. 766-9623.

**Jeunesse Lambda Youth.** gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 272, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

**Lesbian and Gay Friends of Concordia.** c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. 879-8406. Office: rm 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in rm H-333-6.

**Lesbiennes à l'écoute.** 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

**Librairie l'Androgyne.** 3642 boul St-Laurent, 2nd fl, H2X 2V4. 842-4765.

**Ligue d'action sportive et culturelle (LASCAR).** 522-7098 (Yvon).

**Ligue Lambda.** association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réel), 287-2001 (Noël).

**Live and Let Live.** Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Werendale Park.

**Matrix.** émission de femmes anglophones, CINQ-MF (102.3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

**Montreal AIDS Resources Committee/Association des ressources montréalaises sur le SIDA (MARCIARMS).** CP 1164, Succ H, H3G 2N1. 937-7596.

**Naches [gay and lesbian Jews].** CP 298, succ H, H3G 2K8. 482-9291.

**Parallèles Lesbien(ne)s et Gais.** radio programme, Mon 19h30, CIBL-mf, 104.5. 1691 Pie IX, local 402, H1V 2C3. 526-1489, 526-5387.

**Parents and Families of Gays.** c/o Gay Info.

**Productions 88.** CP 188, succ C, H2L 4K1.

**Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie.** 5 Werendale Park, Westmount, H3Z 1Y5. 937-9581 (Joanne Stitt).

**Service Jeunesse.** for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

**Les sourcières.** néo-paganisme, CP 384, Succ La Cité, H2W 2N9.

**Théâtre expérimental des femmes.** 5066, Clark, H2T 2T8.

**Travestis à Montréal.** support for transvestites. c/o Gay Info.

**United Church Gays and Lesbians in Québec/Les Gais et Lesbien(ne)s de l'Eglise Unie au Québec.** c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

**Vivre Gai(e) (AA).** St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

**Quebec**

Area code: 418

**Groupe gai de l'Université Laval.** CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

**Ligue Mardi-Gai.** 529-6973 (Jean Claude Roy).

## Rouyn

Area code: 777

**RAHCAT.** Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

## Sherbrooke

Area code: 819

**L'Association des gais et lesbiennes de l'Université de Sherbrooke.** 2500 Université, Centre social, J1K 2R1. 564-5013.

**L'Association pour l'épanouissement de la communauté gaie de l'Estrie.** CP 294, J1H 5J1.

**Centre de renseignements et d'intervention en homosexualité.** a/s Socio-culturel, 475 Parc, Pavillon 3, J1H 5M7. 564-6340.

**Elle et lui.** Tuesday nights. Ste-Famille church. 569-0147.

**Moncton**

**Gais et Lesbien(ne)s de Moncton.** CP 7102, Riverview, E1B 1V0.

**Saint John**

**Archives for the Protection of Gay History and Literature.** Box 6368, Stn A, E2L 4R8.

**Lesbian and Gay Organization — Saint John (LAGO-SJ).** Box 6494, Stn A, St John, E2L 4R9.

**Western NB**

**Northern Lambda Nord.** Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carleton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline: (207) 896-5888.

**Halifax**

**Civil Rights Committee.** Box 3611, Station South, B3J 3K6.

**Community Outreach Program.** Looking to contact lesbians and gays throughout Nova Scotia. Contact through Radclyffe Hall.

**Gay Alliance for Equality Inc.** Box 3611, South Stn, B3J 3K6. 454-6551.

**Gayline.** 423-1389, Box 3611, South Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.

**Live and Let Live Group.** for gay alcoholics. Phone or write GAE.

**Metro Area Committee on AIDS.** (MacAIDS), Box 3611, Stn South, B3J 3K6.

**Over 30's of Halifax.** Social gatherings for older gays and lesbians outside the bar scene. Mail or write GAE.

**Radclyffe Hall.** Offices of the GAE. Resource centre, meeting and workshop facilities. Call or write GAE.

**Rumours (gay community centre).** 1586 Granville St, 423-6814. Write: Box 3611, South Stn, B3J 3K6.

**Sparrow** (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.

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**Sparrow** (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.

**NS**

NOVA SCOTIA  
TELEPHONE AREA CODE: 902

**Halifax**

**Civil Rights Committee.** Box 3611, Station South, B3J 3K6.

**Community Outreach Program.** Looking to contact lesbians and gays throughout Nova Scotia. Contact through Radclyffe Hall.

**Gay Alliance for Equality Inc.** Box 3611, South Stn, B3J 3K6. 454-6551.

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**Sparrow** (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.

**NF**

NEWFOUNDLAND  
TELEPHONE AREA CODE: 709

**Provincial**

**Gay Association in Newfoundland.** Box 1364, Stn C, St John's, A1C 5N5.

**PB**

PUBLICATIONS  
TELEPHONE AREA CODES VARY

**Action!** Irregular publication of the Right to Privacy Committee, 730 Bathurst St, Toronto ON M5S 2R4.

**Amazones d'hier, lesbiennes d'aujourd'hui.** radical lesbian quarterly, CP 1721, Succ Place du Parc, H2W 2R7.

**Angles.** Box 2259, MPO, Vancouver BC V5B 3W2. (604) 684-8669.



Jeff Winkelaar •

## A political moment

Being on Edmonton's Gay and Lesbian Awareness (GALA) Week Committee for the last two years has entailed regular meetings and preparations, beginning in January, that culminate in a flurry of work in June. Now the slower pace of summer gives time to wonder about the impact of our efforts.

The addition of the GALA Week Committee and the GALA Civil Rights Committee to other active organizations have raised this city's awareness of its gay and lesbian population. It's difficult to know whether changes in attitude have come with this increased exposure. It always comes as a surprise to find that the same old deep-rooted fears

### One MLA thrust his chair backward against the wall and, aghast, demanded that they leave

and misinformed impressions prevail.

We assumed, for example, that politicians stood on some sort of middle ground in their awareness of gay and lesbian issues. When we began meeting with MLAs to encourage support for amendments to Alberta's human rights law to protect homosexuals, our assumption proved to be misguided. An MLA from Red Deer, Alberta's third largest city, asserted: "I haven't got any gays in my riding." Members of the Gay Association of Red Deer later met with their ill-informed representative. In other encounters, most MLAs were routinely polite, but found a variety of reasons for championing the status quo. It was probably not a coincidence that culture minister Mary LeMessurier, whose constituency includes Edmonton's "gay ghetto," was the only Conservative MLA who favoured a change in the Individuals' Rights Protection Act. Even her support evaporated when the issue reached the floor of the legislature. The NDP opposition asked a routine question about the omission of protection for gays from human rights amendments. The labour minister replied blandly. LeMessurier said nothing.

A few MLAs made no effort to hide their hostility. There was a meeting attempted, for example, with the MLA for Olds-Didsbury by two women in his riding. Upon learning the intent of their visit, he thrust his chair backward against the wall and, aghast, demanded that they leave his office immediately.

About two thousand letters of support were sent to the government. Most of the replies to these contained the Conservative Party line: sexual orientation ought not to be included in the Act because it was a confusing term, because it wasn't a visible characteristic, because there were too few cases of wrongful dismissal in the files of the Human Rights Commission, because we were already included in the general intent of the Act. Sometimes there was also the claim that the government was best securing our rights by not mentioning sexual orientation in the Act; in this way, we were being "protected from a possible backlash."

In Edmonton, city officials were no more responsive. This year's request for the declaration

of a Gay and Lesbian Awareness Day was treated with open disdain. When the matter came up at a city council meeting, the mayor and aldermen smirked and chuckled like a pack of adolescents. It was a strange, insulting feeling to sit in the council chamber and have our concerns belittled by giggling elected representatives. Feeling helpless, I could only turn and glare at two women sitting a few rows back in the gallery who had joined in with their own smug chuckling. When one of them noticed me staring, she looked surprised but, to my astonishment, she tapped her companion's shoulder and pointed right at me.

We had hoped for a modicum of support from the council's "left-liberal" members. They were completely unsympathetic. One had ranted over the phone that he wouldn't even be in favour of homosexuals being protected by human rights legislation, although he had pioneered the rights of the physically handicapped in the 70s. The other accused us in print of using the city for publicity. She was certain, apparently, of the altruistic motives of the groups responsible for council's support of "Active 20-30 Week," "The Royal Week of Racing," and "International Auto Dealers Association Week."

We vented some of our frustration in a letter to the mayor and council protesting our treatment. The *Edmonton Journal* printed a version of it, making note of its 154 signatories.

In working on gay and lesbian issues, the one thing we have constantly been reminded of is that most people don't have (or don't know they have) any personal interaction with gay or lesbian people. Without this personal contact, we remain unknown and virtually unreal to many people. Our organizations can attempt to disseminate information about us, but we end up depend-

ent on — even at the mercy of — the media and public officials, who define us as they see fit. To be fair, three radio stations and one local television station did phone-in shows with gay and lesbian guests at our request. The *St. Albert Gazette*, a bedroom community weekly, produced a full-page spread about a local lesbian with an accompanying photograph of two men affectionately posed, arm in arm. The article resulted in five phone calls from residents of the suburban area. Three callers thought the article inappropriate in a family newspaper and two female readers asked to meet the woman interviewed for the story.

GALA's openly advertised events have met with almost no interference. Our posters, plastered all over town, are seldom ripped down; the phone numbers and addresses displayed on them have never been the object of hostile calls or open harassment.

The media and some aldermen became actively indignant only when it appeared that we were looking for positive endorsement instead of benign disregard.

GALA Week — the last week of June — was a success. A dance sponsored by the Gay Alliance Toward Equality was packed. A concert, a public forum and a poetry night were all well-attended. Rain and a rural location prevented a picnic from being the inspiring event it was last year, but, even so, 150 people were there. The surprise of the week was the movie, *The Times of Harvey Milk*. Organizers had expected 20 people to turn up for a discussion after the film. More than 60 people came.

There is never any danger, even in moments of unqualified success, of confusing Edmonton's gay and lesbian community with that of Toronto or even Vancouver. But the fact is that we are enjoying our political moment of late and there is a healthy dialogue between "organized" gay Edmonton and a great diversity of friends and foes. It could cease, reverse or take a new turn altogether. The present momentum, however, points to an increasingly active and visible gay and lesbian community which will alter its place within the larger community. •

## Sticks and stones in the steel city

Hamilton cops dawdle to the rescue as gang attacks bar

HAMILTON — A group of young men attacked customers at this city's only gay bar on the evening of July 19. Injuries included a broken arm, broken ribs and head injuries. No charges have been laid.

The incident began when eight of the men started to harass patrons in front of Billie's. The group soon swelled to 15 and the violence moved into the foyer of the bar, where it went on unchecked for almost an hour. The bar's management held the doors shut to prevent the attackers from penetrating further into the premises. One police car was flagged down. A call to the police produced another car 45 minutes later, although the station is just three blocks from the bar.

The police refuse to comment. Hamiltonians remain unaware of the violence; *The Spectator*, the city's only daily, did not report the incident.

David Eden •

## FOR THE RECORD

Regina gays and lesbians have purchased a building to serve as their community centre.

In the planning for 14 years, the 400-member centre opened July 12. Named "Rumours," the two-storey building holds a dance club on the first floor and offices above. Six gay and lesbian organizations have moved in. The centre's manager, Bruno Tiede, says there are "lots of bills" to take care of. Renovations will continue.

Rumours is the only gay club in Regina.

Denis Leblanc, longtime gay activist, declared his candidacy May 27 for a seat on Ottawa city council in the November municipal elections.

Leblanc will run in the downtown ward of Dalhousie. He is a constituency assistant for NDP MP Michael Cassidy, whose riding includes Dalhousie.

In making his announcement, Leblanc referred to his work with tenant and community groups, and specifically to his involvement with Gays of Ottawa. Campaign manager Lois Crowe anticipates a tough fight in a crowded field. Four more candidates are expected to seek the Dalhousie seat on council.

Vancouver City Council voted for the first time in June to give financial support to the gay community. In a 9-1 vote, the council awarded \$6,000 to the Vancouver Gay and Lesbian Community Centre.

The grant will help pay the salary of a coordinator to do organizing and consultative work at the Centre.

Centre chairperson John Gates won over three conservative city councillors, arguing that gays and lesbians pay taxes twice, the second time in hours of volunteer community work to provide services not offered by any level of government. He showed that many government agencies make referrals to the Centre.

Neil Powers •

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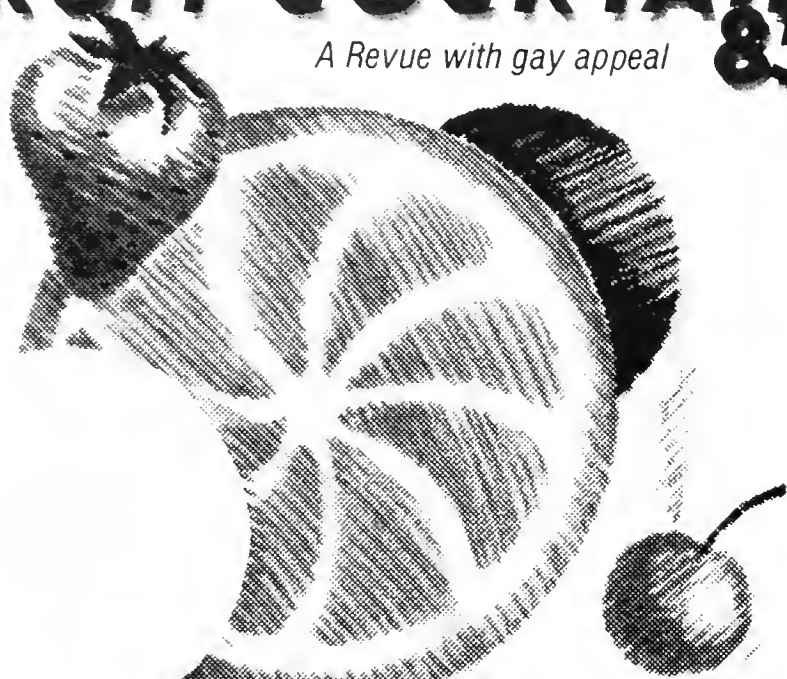


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# Telling tales in the city

*A struggle for power and Mayor Valerie Terrigno's financial scandal cast shadows on North America's most progressive city*

WEST HOLLYWOOD — Eight months into its life as a city, West Hollywood ranks as probably the most socially progressive burgh in North America. Hardly a council meeting goes by that some social evil is not addressed by the five-member council, and usually redressed with a liberal city ordinance.

It took just minutes at the first meeting, last November, to ban anti-gay discrimination in public places; it took just minutes in mid-July, to propose banning discrimination against persons with AIDS. Earlier this year, with legislation-drafting help from Black and White Men Together/LA, the practice of bars, clubs and restaurants demanding multiple picture IDs was barred. A powerful rent control ordinance strictly controlling not just rents but such facts of landlord-tenant relations as evictions, extra residents and regular maintenance and repair was approved.

**It's not, by its own repeated insistence, a gay council running a gay city. A gay council wouldn't have allowed the scandal of a median strip along Santa Monica Boulevard to be filled with dead flowers for months on end, after all...**

In every case, the council's vote has been unanimous: the most conservative member of the fledgling council would probably feel pretty much at home in the NDP.

On the one hand, West Hollywood is doing well enough as a new city. The streets are no dirtier than before, the county sheriff's department is under contract to police the new city with as few prejudices as possible, a city manager and a city hall have been selected after several months of searching.

On the other hand — and it makes sense, this being the land of gossip — there are cries in the



**The politics of gay achievement: Stonewall Club President Sallie Fiske (left) with Mayor Valerie Terrigno and girlfriend Noreen Hill-Duffy.**

non-gay press and whispers in the gay community about possible financial improprieties at a counselling service once headed by Mayor Valerie Terrigno, and Terrigno's old political club, the Stonewall Democrats, is lobbying to keep her in office as mayor after her eight-month term in a rotating job expires in August.

The allegations of mishandled money, under investigation by both the FBI and by the city of Los Angeles, pre-date Terrigno's election and involve cheques written during her tenure as director of Crossroads, a social services agency. Only one of three local gay papers has reported the story: there is a strong need not to know, in the gay community here, that one of its own may have done wrong, a fear that something amiss in Terrigno's past might somehow tarnish not just her role as model for all aspiring political lesbians and gays, but the image of others who might follow.

The story of possible misuse of funds has, meanwhile, been covered in all three local daily newspapers, and most recently in a 10,000 word story in the LA version of the *Village Voice*, the *LA Weekly*.

The arrogance of respectability has smitten gays in power. Since her election last November as the new city's first mayor — not by voters (though she led the field of five candidates elected from among 40 aspirants), but by sister and brother council members — Terrigno has been a fervid exporter of the politics of gay achievement, popping up in towns large and small as a well-groomed symbol of what gay women and men can accomplish in the political process.

That kind of image, apparently, is something she'd rather not give up.

Terrigno's successor is supposed to be John Heilman, also gay, a slender man with a powerful grin who Terrigno's supporters are claiming will demean the office of gay mayor because he dares to — shame, shame — dress colourfully when attending after-hours social and business functions.

And so her supporters are depicting Heilman as a fey drag queen not quite fit to represent Gays in Office. Heilman, for his part, gave an interview to the *LA Weekly*, part of the Crossroads story,

in which he was quoted as saying he didn't like Terrigno, and didn't respect her — the harshest comment any one member of the surface-friendly council has made about any other member.

The five councillors who are passing such a wealth of responsible legislation, on salaries of \$400 a month, are a varied bunch. The mayor is in her early 30s, long active on the leftish end of the Democratic Party scale, and a lesbian; the deputy and would-be mayor, Heilman, 27, has long been active in the American Civil Liberties Union's Lesbian and Gay Caucus; and the third gay member is Steve Schulte, something of an enigma-at-the-centre of city council.

Schulte, in his late 30s, is linked by reputation

the monied interests of West Hollywood, the bankers and the banker's friends, the developers. It's a reputation not totally undeserved — he has worked with Sheldon Andelson, the lawyer/developer/banker/political heavyweight who was dubbed the unofficial mayor of West Hollywood back before West Hollywood became a city. But Schulte, who has a varied past which includes teaching in mostly black schools in New Jersey, directing the affairs of the Los Angeles Gay and Lesbian Community Services Centre and posing as a hunky Colt model several years ago, is also as articulate as anyone else when council comes to considering rent control, anti-discrimination measures, developer limits and the like.

Of the non-gay minority, retired teacher and union activist Helen Albert, elected with Heilman on a community-group slate, is staunchly on the left, and at 73 is the eldest councilperson; Alan Viterbi, at 23 the youngest, is alert to the possibility of a political career beyond what is in fact a small town of 32,000 folks hemmed in by LA on one side and Beverly Hills on the other.

It's a council which nearly perfectly reflects the quite gay, near-totally renter, heavily senior and substantially Jewish population of the city.

It's not, by its own repeated insistence, a gay council running a gay city. A gay council wouldn't have allowed the scandal of a median strip along Santa Monica Boulevard to be filled with dead flowers for months on end, after all... and Schulte wouldn't feel compelled to open his speeches, as he did at a recent convention of the National Association of Black and White Men Together, by boasting that Santa Monica Boulevard hadn't been re-named Bette Davis Drive.

But it is a council under whose civil exterior lurks the making of a dandy bitch fight.

That's not necessarily a pleasant spectacle, but it does indicate that gays in power are neither better nor worse, when it comes to ego, vanity and self-image, than their straight peers. ●

## Tables turned in NZ

*Support is growing for Homosexual Law Reform Bill*

WELLINGTON — The tide has turned in the debate over the New Zealand Homosexual Law Reform Bill, with public opinion polls showing greater support for reform, and with the formation of supportive coalitions of non-gay groups.

The turning point came in late May with large public rallies and marches in support of the bill in major cities across New Zealand. These presented lesbians and gay men positively, and showed a wide base of support for the bill.

The most recent public opinion polls confirm the change. A Heylen poll conducted between June 22 and 25 for the gay group, Campaign for Equality, has revealed 61 percent support some form of homosexual law reform, an increase of 4 percent on a similar poll conducted in April. During the period between the April and June polls, the campaign against the bill announced they had reached the 750,000 mark in the drive to get one million signatures on a petition against the bill. New Zealand's population is 3.2 million.

A groundswell of support has seen groups called "Heterosexuals Unafraid of Gays (HUG)" formed in Auckland and Wellington. A coalition

of trade union, student, church and women's groups has formed in Wellington to support the bill, and a similar coalition has sprung up in Palmerston North following a huge public meeting in that city.

A national gay and lesbian conference on the bill with the theme "Bigot Busters" will be held in Wellington from August 30 to September 1, and a national day of action is planned for September 13. Tentatively titled "Pink and Black Friday" after the pink and black triangles worn by gay men and lesbians in Nazi concentration camps, the day will feature big marches in the main centres.

The International Gay Association has designated August 16 as an international day of action in support of the New Zealand law reform bill and to protest against the vicious campaign being conducted against lesbians and gay men by the Salvation Army, the Concerned Citizens and other right-wing religious groups.

Gavin Young ●

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## Publicly humiliated, privately reviled

### New policy in Massachusetts prohibits gay foster parenting

BOSTON — Controversy surrounding the placement of two children in a gay foster home has resulted in the removal of the children and a new statewide policy which prohibits lesbian and gay foster parenting. Gay people from across the state have responded with demonstrations and pickets aimed at Governor Michael Dukakis.

The controversy began in May when the *Boston Globe* "revealed" that two gay men, Donald Babets and David Jean, were acting as foster parents for two boys aged two and three. The Department of Social Services responded to the publicity by removing the boys. Lesbian and gay community representatives looked to Governor Dukakis for support because of his record in favour of gay rights, but they were rudely disappointed.

Dukakis ordered his Secretary of Human Services to review state foster care policy. The new policy, announced May 24, states that "This administration believes that foster children are served best when placed in traditional family settings... that is with relatives or in families with married couples.... In exceptional circumstances it may be necessary to place a child in a non-traditional home, and that is with an unmarried couple or with a single person. Any such placement will henceforth require the prior approval of the commissioner."

Both child advocates and lesbians and gay men responded. "A number of people not in traditional families do make good foster parents," said Virginia Burns of the Massachusetts Society for the Prevention of Cruelty to Children. "Anything that would narrow the options would create



**Watching Dukakis** — Gay father Ken Ledden, holding his daughter Nora with lesbian mother Angela Bowen

more problems for us in finding homes."

Gil Gerald, executive director of the National Association of Black Gays told a press conference, "We are loving, caring families, come from families, and have families. Any contention to the contrary is a lie."

After a sit-in at the Governor's office, members of the newly-formed Lesbian and Gay Defence Committee (LGDC) finally met with Dukakis June 21. When the governor refused to budge their reaction was angry. "Let me tell Dukakis about traditional families," said Boston School Committeewoman Jean McGuire, a black woman. "My ancestors were enslaved by 'traditional

families.' Homes that are suitable are those that are the best match for the child's needs and headed by an appropriate loving and caring person."

The LGDC has made plans to dog the governor at his public appearances across the state. Five hundred people marched on his residence on Father's Day, June 16. The group is building a coalition of neighbourhood, labour, women, child-care, religious, Black, Latino, Asian and religious groups to provide strong visible support of "non-traditional families."

"The leaders of the state have done nothing while gay and lesbian human beings have been insulted, fired from their jobs without cause, pub-

licly humiliated, privately reviled and now made into legal inferiors," charged Boston City Councillor David Scondras, a gay man. "All of us are sick and tired of leaders who take our energy, our vision, our commitment, our work, our money and our votes but reject us." ●

## Fighting on the cultural front

### Yugoslavia hosts second annual festival, "Magnus 85"

LJUBLJANA — The second annual Yugoslav gay festival, "Magnus 85," took place here May 13 to 25, drawing participants from across the country as well as five observers from the Vienna gay organization Homosexuelle Initiative Wien (HOSI).

The festival included two major exhibitions. One, entitled "Images," featured photographs by French, Dutch, Swiss, Yugoslav and Austrian artists. The second, "Homosexuals and Politics Since 1900," has toured Germany, Switzerland and Austria. Film showings, lectures and social gatherings completed the programme.

Magnus was organized by the gay section of the Ljubljana Cultural Centre at the University of Ljubljana. The group publishes a magazine, *Gayzine*, which is distributed as far as Zagreb and Belgrade, and also ran a gay disco until a commercial disco opened in the city earlier this year. A library is being set up, and work has begun on a Yugoslav gay guide.

"We are a cultural group sponsoring mostly cultural activities," said a Magnus spokesperson. "In Yugoslavia at the moment it is better to fight at the cultural level and not on the political level. We want to build up a strong group in Ljubljana first and then later go out into other parts of the country." ●

## Discrimination ban struck down

### Court rules Koch exceeded his authority

NEW YORK CITY — Executive Order 50, Mayor Ed Koch's ban on job discrimination against gay people, was struck down June 28 by the New York State Court of Appeals. The City has not yet announced if it will appeal, and it may wait until after City Council votes on a Gay Rights bill introduced June 20.

The new bill will also outlaw discrimination based on sexual orientation in housing, employment and public accommodation. But, it includes the disclaimer that "This legislation should not be construed as condoning any particular attitude, course of conduct or way of life."

The Court of Appeal's 6-1 decision against Koch's bill dealt only with the mayor's authority to pass such legislation, not with the status of the three religious groups who opposed the order on the grounds that they needed to be able to discriminate in employment to protect their religious teachings about homosexuality. ●

## Nothing "political," nothing negative

### Patriotic frenzy greets returned gay hostages



### Back in 'America the Beautiful:' McCarty (R) and Amburgy

SAN FRANCISCO — The homecoming of two gay lovers, Jack McCarty and Victor Amburgy, held along with other Americans by Lebanese militiamen in June's TWA hijacking, was the occasion for a media circus of patriotic hoopla by the American gay press and city officials.

McCarty and Amburgy were on the final leg of an around-the-world tour when their 727 jet from

Athens to Rome was seized by militiamen, June 14. The hijackers demanded the release of more than 700 compatriots who had been illegally transported to prison camps in Israel after that country's withdrawal from Southern Lebanon. The pair was held for 16 days along with 37 other hostages.

Although the San Francisco press was aware

that two of the hostages were gay, no mention was made of the fact on the grounds that it might jeopardize their safety. After they were freed, the gay press uncritically echoed the anti-Moslem biases of their straight counterparts. "It is not unknown for Moslems to punish gays with death," reported Boston's *Bay Windows*. "Shite Moslems are known to execute gay people" said the *Bay Area Reporter* (BAR).

After meeting the President along with the other hostages, the couple went home to an official reception in San Francisco. The Dick Kramer Gay Men's Chorale set "a patriotic tone" for the occasion with a rendition of "America the Beautiful." "Kramer then led the crowd in singing the 'Star Spangled Banner.' Eyes grew moist as the national anthem became a statement of renewed patriotism for many, gay and straight," said BAR. The music was requested by McCarty and Amburgy who said they wanted to keep politics out of the event. Acting Mayor Carol Ruth Silver and Supervisor John Milinari presented the two with a plaque and resolutions welcoming them home.

The couple were widely interviewed in the US press, and McCarty, an AIDS counsellor for the Shanti Project, was asked about the American government's record on AIDS funding. "Both refused to say anything that would cast a negative view of America," wrote Allen White in BAR. ●

## Building links with their bare hands

*Brigadistas return from work and travel in Nicaragua*

SAN FRANCISCO — Members of the Victoria Mercado Brigade, the first officially recognized lesbian and gay group to travel and work in Nicaragua, returned from that country in June after stays ranging from two weeks to one month.

Group members lived with Nicaraguan families in the Selim Shible suburb north of Managua. Part of each day was spent constructing a community centre for the neighbourhood, the rest getting to know Nicaraguans from all walks of life. "We related on a one-to-one basis and when we told people we were gay, they were very curious," said Ellen Gavin of the Brigade. "We had some pretty intense conversations with political people and Marxists. They wondered what being gay meant to our political identities."

Group members also reported meeting gay Nicaraguans "at every level, in all classes, from Sandinista government representatives to drag queens in the local square." "Most gays are closeted," explained Gavin. "Although there are gay bars in Managua, people rely more on informal networks for socializing." Many lesbians and gay men came out to the *brigadistas* and said they wished they had a public movement in their country. "We created an opening for them. As a society they are just turning to sexual issues. Some see the need for organization but are afraid to do it."

Although there is no legal prohibition against homosexuality in Nicaragua, there are still strong social and religious constraints, according to the *brigadistas*. "There is the same kind of fear as elsewhere about what the family will say. But there is no fear of violence." And while the position of women has changed as a result of women's participation in the revolutionary government and army, heterosexism is still strong.

"The primary issue in that country is survival, not women's issues or gay issues," said Gavin. The country faces a US trade embargo and hit-and-run attacks from American funded counter-revolutionary groups based in Honduras. "Basic goods and services are being affected," said *brigadista* Doug Massing. "The Nicaraguan people are angry over the embargo but their support for the Sandinistas is not diminishing."

Group members also praised Sandinista achievements in extending health care and literacy. Now that the Brigade has returned to the US, members plan to launch a campaign in support of Nicaragua in the gay and lesbian community. ●

## Unanimous consent for Belgian law

*Senate reforms sexual contact laws after twenty year fight*

BRUSSELS — The Belgian government has moved to equalize the age of consent for hetero and homosexual contacts at 16, after a delay of almost two years. The age of consent for gay sex had previously been 18 years.

The country's House of Representatives approved the equalization bill, introduced by Socialist MP Luk Van den Bossche, June 25, 1985 but the Christian Democratic president of the

Senate Justice Commission succeeded in blocking a Senate vote on the law until May 7 of this year. The measure was finally unanimously passed by the Senate June 4, ending legal discrimination against gay men and lesbians after a 20-year fight by the country's gay movement.

In other Belgian news, members of two organizations, RAF and HAGAR have been harassed by police and neo-fascist groups while distributing leaflets on homosexuality outside a Christian school in Edegem. Police were called twice by school officials and confiscated leaflets in March, while on March 26, a youth distributing leaflets was attacked by members of the ultra-right Vlanms Blok.

A May 31 demonstration organized by the Anti-Fascist Front (AFF) protesting the harassment of gays in the town resulted in a fight with police, and 15 members of the AFF were arrested. One gay youth, Yvan Brys, was accused of biting a policeman on the finger but no criminal charges were laid.

Finally, the May 29 acquittal of Michel Vinceneau and Rudy Haenen, accused of keeping a house of debauchery in the Macho Saunas case, has been appealed by the State prosecutor. The new trial is not likely to take place until 1986. ●

## ILIS disrupts world feminist gathering

*Convenor fears offending conservative government*

NAIROBI — Members of the International Lesbian Information Service (ILIS) disrupted "Forum '85," the prelude to the United Nations-sponsored World Conference on Women when they distributed copies of a pamphlet on lesbianism called *Women Loving Women*.

Dame Nita Barrows of Barbados, convenor of the forum, was quoted in the world press as saying that she feared the literature might be offensive to the host country Kenya, which has a conservative Christian government.

A report in the *Chicago Sun-Times* said Barrow's request that ILIS stop distributing the pamphlet was met with jeers from the audience. ●

## COMING UP

• **Dignity Biennial Convention.** New York City, August 22 to 25, 1985. This year's theme is "No Turning Back — Lead Us On, O Lord." For more information, write: Dignity Convention, Box 1853, Murray Hill Stn, NY, NY 10156 USA.

• **Gay People in Christian Science/Second Annual Convention.** Chicago, October 11 to 14, 1985. For information write: Gay People in Christian Science, Box 11492, Chicago, IL 60611 USA.

• **Second Annual Mr New York Leather Contest.** Paradise Garage, 84 King St, NYC, November 2, 1985, 7:30pm. For information write: Artie Haber, c/o Interchain Fraternity, Box 410, 132 W 24th St, NY, NY 10011 USA.

• **Mujer a Mujer/Woman to Woman.** Contact trip for American women to meet Latina feminists. Mexico: November 22 to December 2; Nicaragua: December 2 to 11, 1985. For more information, write: Mujer a Mujer, 1527 Summit, Little Rock, Arkansas 72202 USA.

• **International Lesbian Information Service, 8th Annual Meeting.** Geneva, Switzerland, March 28 to 31, 1986. Contact: ILIS, 5 Boulevard St Georges, 1205 Geneva, Suisse.



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## Bitter battle over boycott

*Gay press grant endangered by  
exports to South Africa*

LONDON — Gay Men's Press (GMP) has signed a deal with a distribution company in South Africa and the move has provoked an angry response from a section of the anti-apartheid movement who claim the agreement breaks the South African boycott.

GMP claims that the distribution of radical literature in South Africa "helps in a small way to undermine the apartheid regime," and points out that many other radical publishers including Pluto Press, The Women's Press and Zed Books have been exporting books to that country for years.

A new group, Gays and Lesbians Against Apartheid, Imperialism and Racism (GLAIR) argues that by sending books, publishers are breaking the African National Congress' (ANC) demand for total isolation of the South African regime. The group has picketed GMP functions and occupied the press' offices. GLAIR is affiliated with The City of London Anti-Apartheid Group which was expelled from the mainstream British Anti-Apartheid movement over political differences. This split in the anti-apartheid forces has further confused the issue.

In the past, the ANC, which is the main opposition group within South Africa, has affirmed that the boycott should include "culture." The ANC maintains that liberal or progressive entertainers who visit the country feeling they can help spread alternative ideas are deluding themselves and giving credence to the regime's claims of liberalization. However both the ANC and its supporters in the mainstream Anti-Apartheid movement recognize that the boycott of books and magazines is a complex issue. "Our overall policy is to secure a total isolation of South Africa but it would be ridiculous to put our energies into pressuring radical publishers," said Anti-Apartheid spokesperson Mike Terry. GLAIR is way off in terms of who they should be targeting.

The issue has become especially bitter since GMP is applying for a grant from the Greater London Council, a strong supporter of the boycott. David Fernbach of the GMP claims that the furor was manufactured by the staff of Britain's only other major gay publisher, Brilliance Books, in an attempt to sabotage the grant. Brilliance staff angrily denied the charges.

GMP says it will abide by any decision endorsed by the ANC and the majority Anti-Apartheid movement and a meeting is planned to try to resolve the question. ●

American Psychological Association, told the House Subcommittee on Intergovernmental Relations and Human Services that the cost of direct health care for the first 9000 AIDS cases has exceeded one billion dollars. "But the total federal prevention effort is budgeted at less than the average health care costs of 34 AIDS patients. This is poor public policy."

Charging that the "true professional judgment of Public Health Service scientists" was not being sought by the administration in the construction of its budget, Democratic Congressman Henry Waxman threatened to subpoena Health and Human Services Secretary Margaret Heckler if she did not "immediately" make available documents which would indicate the administration's budget and personnel levels to combat AIDS. In an attempt to meet the mounting criticism the administration transmitted budget amendments, July 19, requesting an additional 45.7 million dollars for AIDS programmes.

As criticisms were being made of the Federal government, lesbians and gay men in San Francisco were taking to the streets to protest a move by California governor George Dukemejian who used his veto power to cut \$11.6 million from the state's AIDS budget June 28. "We don't want thousands, we don't want millions, we want a billion dollars for AIDS research. It costs one billion dollars for a nuclear submarine," said Maggie Rubenstein to a July 2 demonstration in the Castro Street District.

The California Senate Appropriations Committee approved, July 15, an emergency appropriations bill to override the governor's veto. The bill must pass by a two-thirds majority when it comes before the state Senate in August if funding is to be restored.

Lambda Legal Defence and Education Fund and the National Gay Task Force (NGTF) have warned the US government that they "stand ready to use all means at our disposal" to assure that the US Department of Defence does not use the AIDS blood test to regularly screen all military personnel. Lambda and the NGTF fear that testing could lead to a witch-hunt with those testing positive being labelled gay and dismissed. The groups claimed that such testing "constitutes a violation of the Food and Drug Administration's labelling for the test." The Defence Department will only say it is considering using the tests.

Researchers at the National Institute of Health in Bethesda have discovered how the AIDS virus works to produce immune deficiency. The virus does not destroy the entire immune system, only that part which is responsible for identifying incoming viruses and triggering the rest of the immune system into action. ●

## A I D S

### World News Credits

AMF Bulletin (New York), Bay Area Reporter (San Francisco), Bay Windows (Boston), GALA Interim (San Francisco), Gay Community News (Boston), Gay Life (Chicago), Gay News (London), Gay Times (London), International Gay Association Bulletin (Stockholm), NGTF News (New York), Philadelphia Gay News (Philadelphia), Washington Blade (Washington DC) Correspondents: Stephen Hunt (Chicago), Gavin Young (Wellington)

## Billions needed for AIDS research

*Federal and California state  
funding records under attack*

SAN FRANCISCO — The Reagan administration's record on AIDS funding came under attack here again July 3 but the administration has responded by freeing more money to fight the disease which has now struck nearly 12,000 Americans.

Dr Stephen Morin, spokesperson for the

# • SEX • AND THE STATE

# FINDING HISTORY MAKING HISTORY

by Rick Bébout

**OK** I confess. I'm a sucker for competence, commitment, smarts. People who care about what they do, who are good at it, who move in their element with grace and energy and confidence have always turned me on in a way that mere gorgeousness never has. Mind you, when warmth, charm and a beautiful face are thrown into the equation, I'm positively bowled over. Maybe that's why I like sharp bartenders, good dancers and waiters who know what they're doing. And certainly it's why I was so happy in the first week of July, when I found gathered in one place Jeffrey, Amber, Allan and Tom; Esther, Jonathan, Jim and Joan; Edgar, George, Neil and John....

I found all these people and more in Toronto at Sex and the State: Their Laws, Our Lives, an international conference on gay and lesbian history. You might know some of them, but even if I clarify that list with Weeks, Hollibaugh, Bérubé and Waugh; Newton, Katz, Steakley and Nestle; Friedenberg, Chauncey, Bartlett and D'Emilio, chances are I'm not reciting a string of household (not even gay household) names. The kind of work these people do doesn't easily make anybody famous — and heaven knows it doesn't make any of them rich. They are, as Esther Newton later put it, "gay historians and social scientists who care passionately about the gay community; these are the people whose opinions on my work I value the most and whose respect I would sweat buckets to get."

I'm not quite in Esther's league; I just felt like Hedda Hopper in the MGM canteen.

In all of gay history (that we know of) there have been only three international gatherings where people got together to talk about it. The first of these happened only in July 1982, when James Fraser and Alan Miller of the Canadian Gay Archives decided that Doing It!, the first national gay gathering in Canada since 1980, might be a good occasion to get some of the historians and researchers they knew about to Toronto to talk about their work and live things up with a few slide shows. Wilde '82 (named to commemorate the centenary of Oscar Wilde's lecture tour of Canada) brought together 20 or so men and women who'd been doing research in this country and the United States. The September 1982 issue of *The Body Politic* reported that "the packed schedule included eight slide shows, nine papers, a dramatic reading and a major panel discussion." Jonathan Ned Katz, author of the path-breaking 1976 *Gay American History* and spiritual godfather of the field, called the conference "historic in itself," and hoped "some good angel will arrange another one. It was so much fun!"

There was another one the next year, though it didn't grow directly out of Wilde '82. From June 22 to 26, 1983, the University of Amsterdam hosted Among Men, Among Women: Sociological and Historical Recognition of Homosocial Arrangements, a conference organized by Dutch researchers Mattias Duyves, Gert Hekma and Paula Koelemij, along with six fellow doctoral candidates at the university's Sociologisch Instituut. More than 200 registered — mostly Europeans, with some Americans and a very few Canadians — and that many again showed up for public readings and screenings.

But again, that conference ended without mak-

ing firm plans for another one. Sex and the State was born not in Amsterdam in 1983, but in Helsinki, Finland a year later, at the Sixth Annual Conference of the International Gay Association. There it was decided that the IGA's seventh gathering would be held in Toronto in 1985. Recalling the happy combination of Doing It! and Wilde '82, IGA organizers approached Alan Miller and asked him if he might get a few historians back again. In early 1985, he got together with Gary Kinsman, Pamela Walker, Frances Rooney and Ed Jackson to try to make it happen. They worked this time without the energy of James Fraser; he was in Vancouver, hospitalized with AIDS, where he died in March. Sex and the State opened July 3, dedicated to James's memory; that gay historians from around the world should find themselves gathered again not in San Francisco or New York but, for the second time, in Toronto was due in no small part to the work James Fraser had done there.

Once inside the sterile, '60s-modern halls of the University of Toronto's Medical Sciences Building, the more than 60 participants who planned to give papers and make presentations, along with the 190 or so other registrants and the scores of IGA delegates who wanted to take a little history on the side, had a daunting schedule to deal with. "This conference reflected the extraordinary quality of our work," New York writer Amber Hollibaugh said at the end, "and it gave us too much. I could never say no to what was next on the agenda. It was all so alluring."

Yet if you were lured by Quebec researcher Bruce Russell's illustrated talk on life in Hart Crane's New York between the wars, you had to say no to provincial archivist Indiana Matters's "Lavender History of British Columbia" from 1859 to the 1960s. If you wanted to know more about the work Juanita Ramos and Mariana Romo-Carmona had done with Latin American lesbians, you couldn't hear the new questions British historian Alan Bray wanted to pose in light of studies on homosexuality in England before the 19th century. Go hear Manfred Herzer of the Prussian State Archives in Berlin talk about psychiatry in Nazi Germany, and you'd miss artist and teacher John Grube telling you what the Foolscape oral history project had dug up about gay life in Toronto before anyone had ever heard of the St Charles Tavern. Tom Waugh's slides of gay male physique magazines from the '50s played opposite *Lesbian Nuns* editor Rosemary Curb. ("How traditional!" Esther Newton noted. "Gay men get the body and we get the spiritual.") With limited time and without clear guidelines for saying no to many among the scores who wanted to participate, the organizers had been forced to arrange that at least two things would almost always be going on at once; throw in the IGA events filling other rooms in the same building at the same time, and one often had to choose among three or four alluring options.

Having chosen, one made one's way to the selected destination through a maze of halls smelling slightly of formaldehyde. It was a medical school, after all; there must have been corpses hidden somewhere. In contrast, what one usually found (if one found the right room) was something amazingly alive. Perhaps the high point of life at its warmest and most risky was the Thursday afternoon panel on butch/femme relationships. Facing an audience of both men and women were Joan Nestle and Deborah Edel of the Lesbian Herstory Archives; Liz Kennedy and Madeline Davis from the Buffalo Women's Oral History Project; Amber Hollibaugh, until last year the author of a column called "Femme Fables" in the *New York Native*; Esther Newton, who along with Deb Edel is a member of a New

York butch discussion group; poet Jewelle Gomez, declaring herself a femme; and frequent *TBP* writer Sue Golding, declaring herself a pervert. This is the sort of crew that, as recently as the 1982 Feminist and the Scholar conference on sexuality at Barnard College (and as recently as now in too many places), would have been trashed by orthodox feminists for daring to celebrate the erotic power of "stereotypical" roles in lesbian relationships. Women whom I knew to be critical of the new, pro-sex brand of feminism were in the audience, yet there was no trashing. Perhaps this was mere Canadian politeness. But it may in fact have been a new sort of respect for the experiences of women whose sexuality has never quite fit the politically correct mould.

"Panel and audience members were really taking chances," Esther Newton said later, "and you never knew what would be said next. I was bowled over when Alix Dobkin — whom I knew years ago in the feminist movement — said how touched she was by the panel... a rare moment of conciliation over an issue that has been more de-claimed over than understood."

Joan Nestle recalled that "there was a wonderful sense of tenderness in the room, a trust that allowed people on the panel acts of revelation that others were willing to listen to and return, revealing themselves. It was gifts being given and received; an intimate conversation with 200 people."

Intimate indeed. After Madeline Davis had told us about the wonderful erotic charge she feels with butch women, her lover rose in the audience and said, "I don't know if I understand; things seem to work between us, and I've never thought of myself as butch." Madeline put on bedroom eyes that could have captured the entire room, levelled them softly at her lover and cooed, "You've always been butch enough for me."

At other times in other rooms, though, that whiff of formaldehyde provided a more pointed irony. The Wednesday "Sodomy Afternoon" (would that it had been!) included excellent papers by Gert Hekma, his fellow Dutch historian Theo van der Meer and Kent Gerard from the University of California at Berkeley on 18th-century sex, sex crimes and their punishment, as well as Michael Lynch and Lawrence Murphy dealing admirably with unspeakable acts in the 19th and 20th centuries in the United States. But here the dry recitation of data too often overwhelmed the passion these researchers as gay men must (and do, as I know in some cases) bring to their work.

That was true as far as I stayed, anyway; I left halfway through and ran into Neil Bartlett, also leaving. "My God," he said, "one of them was talking about a 45-year-old man and a 14-year-old boy caught at it in the Netherlands in the 1730s; the older man was hanged and the 14-year-old locked up in prison, where he died an old man. I wanted to stand up right there and say, 'Now let's have a minute of silence in memory of these two.'"

Neil, who had been in Toronto a few months before directing and performing in *Pornography: A Spectacle* (see *TBP*, February) is an educated man, but not one comfortable in academic drag. He does very well in other kinds, however (for that, see *TBP*, July). His own presentation was on Ernest Boulton and Frederick Park, better known on the streets of late-Victorian London as Fanny and Stella, who were arrested for their tastes in fashion in 1871. To prepare for his dramatic reading from their trial transcript, he transformed himself, using only a pair of spike heels and a single piece of black cloth, from a blue-jeaned clone into an elegant lady in a black evening gown. "I guess your piece is the only perfor-



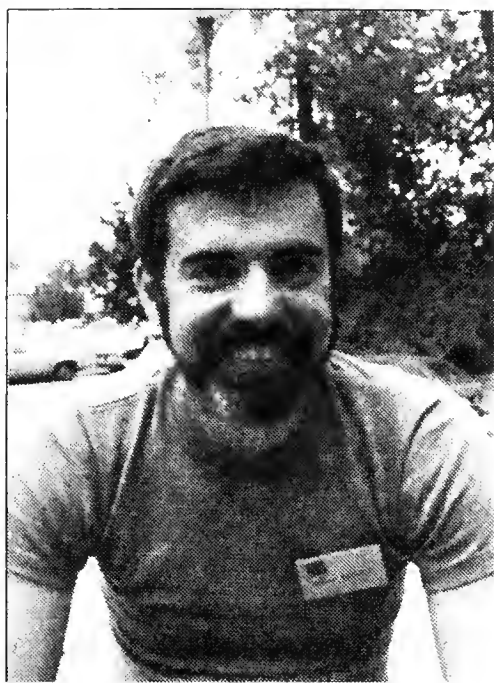


photo: Alan O'Connor

Clockwise from top: Jim Steakley during his slide show on Magnus Hirschfeld; Allan Bérubé; Joan Nestle (standing) with Sue Golding; Michael Lynch (left) with Eric Garber of the San Francisco Lesbian and Gay History Project; John D'Emilio, Jim Steakley and Jonathan Ned Katz; organizers Pamela Walker and Ed Jackson



photos: Rick Behr



mance here," someone said to him. "My dear," Neil replied, "they're *all* performances."

True enough, and as performances some were better than others. *TBP* writer Alan O'Connor noted that "Allan Bérubé's two slideshows and talks were exemplary. Each presentation had a broad argument — the importance of the Second World War for lesbians and gay men, and the importance of the bars in San Francisco as social institutions from the time of Prohibition to the mid-1960s and later. And there is a personal quality, a personal involvement by Bérubé in the research. The slideshows are a wonderful way of presenting work, and Bérubé also had a packet of his published articles available for anyone interested in knowing more. The person of Allan Bérubé stands for the exemplary practice of useful and committed history."

And Allan's a charmer, too. At his Wednesday night showing of "Marching to a Different Drummer: Lesbian and Gay Americans in World War II," he played to a packed house of 500 people, displaying a sense of comic timing that actor Neil Bartlett was quick to admire. Allan admits to a lot of rehearsal time: he's shown "Different Drummer" more than a hundred times, changing and updating it as he goes. It's not simply a piece of historical research made into a good show; it's a public display of a work in progress, used to attract support for further work that will culminate in a book to be called *Coming Out Under Fire*. Allan's investigations and interviews have been partly funded by the San Francisco Lesbian and Gay History Project, a non-profit, community organization founded in 1979. But Bérubé's work has also been aided by donations of money and material from a great many people who have pledged their support after seeing "Different Drummer" or getting one of the many mailings on the World War II Project that Allan sends out to let people know what he's doing.

With his roots, his material and his support in the community, Allan is quick to return his historical research to that community, and to see how it can be used as a force in current political battles. His show on the history of San Francisco gay bars, "Resorts for Sex Perverts" (so called after a phrase once in the California penal code), was used in last year's court challenge of that city's order to close the baths, as evidence of the social role such institutions have played in community life. "Different Drummer" has been shown to groups all over the US interested in understanding the history behind the movement for gay rights, including the American Civil Liberties Union, the National Council of Teachers of English and the American Library Association. For the thousands of lesbians and gay men who have seen it, most of them previously unaware of a past so recent that many of its actors are still alive, the screening has provided a shock of recognition. The '40s snapshots and formal portraits in-uniform look like the ones our parents might have kept in their photo albums; we may have never met the people in them before, yet when we hear their voices, we find we know them.

For all this, "Marching to a Different Drummer" points up all kinds of tough questions for gay and lesbian researchers: questions of money, of method, of accessibility and of how much control they have over the ways their work may be used.

History may be common property, but ferreting it out costs historians a lot of time, energy and, often enough, money. Not many of them are lucky enough to have found anyone to pay them for their time and energy, and what money it costs is often their own, earned in the same work-a-day world most of us inhabit. Despite the support Allan Bérubé has received (and which he's had to work hard to get), he still has to spend

**In all of gay history (that we know of) there have been only three international gatherings where people got together to talk about it. The first time, in Toronto, was a celebration; the last time, in Toronto again this past July, showed how far we've come, and pointed to some tough challenges for the future.**

two days a week sorting records in an architect's office to make ends meet. If I call George Chauncey in the evening, I'm liable to interrupt him putting the final revisions to his paper on the '50s child-molester panic and the emergence of Cold War anti-homosexual politics; I'm also likely to find him wiped out from a day in front of a computer terminal at a publishing house. And if any of the history Allan or George uncovers finds its way into the world in any hands but their own (as happened to Bérubé, John D'Emilio and others with the film *Before Stonewall*, in a fracas reported in the November 1984 issue of *TBP*), they'll be lucky to see a penny without putting up a fight to get it.

Nor do those who find a niche in academe get a free ride: they get paid to teach, but they must still, on their own time, do the research and produce the writing that that "publish or perish" world demands. And perish the thought that what they might want to publish is *gay*. "It's still a huge professional risk," says Chauncey, who is a graduate student at Yale. "You cannot advance your academic career writing gay history." Not yet, anyway.

Still, some try, and they find they must play by the rules of the scholarly game: they must write for other academics. This can leave their work inaccessible to the very people who might best be served by it: you can't buy most professional journals at the corner store, and if you do manage to dig one up you might find its language telling you firmly: this is not for you.

But too much can be made of this. Esther Newton, who is an associate professor of anthropology and women's studies at the State University of New York at Purchase (and who has not let that stop her from writing powerful and perfectly comprehensible English), reported being "chilled by the audience's cheers when Rosemary Curb said she wasn't going to use big, academic words — as if Rosemary isn't an academic herself. Gay scholars shouldn't encourage the anti-intellectualism in our community."

John D'Emilio pointed out whom he is reaching by being in a teaching position, at the University of North Carolina. "In the US, if you count community colleges, you have roughly 50 percent of the 18- to 24-year-old population in school — at what is still a formative stage in their lives." Dealing with the social movements of the '60s and '70s in one of his courses, John quite naturally included gay liberation, and gave his 22 students — only one of whom was gay — a special writing assignment: they had to compose a coming-out letter to their parents. "That assignment was the talk of the dorm of 120 students for two



# The swing of the pendulum

*If there haven't always been homosexuals, have there always been queers?*

**"IT** has been a wonderful and productive gathering," said Wayne Dynes, the first speaker recognized from the audience by chair Jeffrey Weeks in the final session of Sex and the State. "But" — how many of us were waiting for that but? — "I want to question the privilege afforded here to the various forms of the social construction view."

Dynes, a professor of art history and editor of the gay review journal, **The Cabirion**, had earlier presented a paper on Philo Judaeus, an Alexandrian writer of the first century — one of the handful of presentations at the conference to deal with history before the late 17th century. Only eight people had shown up to hear him, but Dynes's comments were not meant as sour grapes. As a well-known critic of social construction theory, which now colours much gay historical research, he wanted to sound a warning about its limitations. And well he might: it's a theory that has been taken by many to mean that there's no use digging for homosexual history much before the dawn of contemporary industrial society. So much for Sappho, Socrates... and Philo.

Social construction theory, which depends heavily on the work of the late French philosopher Michel Foucault, takes as its starting point the idea that what we think of as our sexuality has little (if anything) to do with any "natural" or innate reality. Instead, it is a product of the social forces that have defined, discussed and regulated particular practices — and what those practices mean — in different ways at different times. Sexuality isn't fixed and unchanging; it's moulded into a wide variety of forms by culture and history.

This calls into question the assumption that what we recognize as homosexuality has existed continuously throughout history. The word "homosexual" itself was coined only in the late 1860s as a piece of medical jargon, and it's been argued that only through this medical, legal and scientific "discourse" on "the homosexual" did the homosexual (and, of course, the heterosexual) in fact come to exist as definable types of people. Before that, as the constructionist truism runs, there were homosexual **acts**, but no **homosexuals**: such acts (done in certain ways) were acceptable in some societies, in some they were punishable by death — but in none until recently were the people who did them seen as essentially different from those who didn't, either in their own eyes or anyone else's.

Social construction has been useful in making us question the "naturalness" of the sexuality we know ("man" and "woman" as defined roles are constructions, too), and in helping us see how science, the law and the media have created the perception of other human "types" — everything from "senior citizen" and "teenager" to "child molester," "terrorist" and "punk." In gay historical research, it has been a useful check on the tendency to see homosexuality only through modern eyes, to look back only for those in the past who seem to match the current model. But in the swing away from the idea of a continuous homosexual identity throughout history, the intellectual pendulum, as Larry Gross put it, may have swung as far as it can or should go.

"To a certain extent," says Philadelphia writer Scott Tucker, "gay social constructionists are reiterating the ABCs of sociology, but they go further. So far, in fact, that I find myself in the unlikely position of urging moderation.... Progressives do have good reason to debunk reactionary forms of nature mysticism. Biological determinism has been used to pronounce the 'natural' superiority of whites, men, straights and the ruling class.... But nature does not dematerialize merely because it is politically disowned."

Nor does evidence go away when it doesn't fit our favoured theory. In contrast to social construction's emphasis on discontinuity and historical "ruptures," Larry Gross noted "ample evidence of continuities of 'queerness.'" In all periods there have been people who consistently engage in homosexual activities. In most circumstances these activities were discouraged and often severely punished. Consequently, those engaging in them had to acquire specialized skills: how to identify and locate potential partners, how to negotiate with them and, if successful, where and how to conduct these dangerous activities. These are conditions for the development of deviant self-images and sub-cultural practices."

Conditions that, in other words, might have led the people caught up in them to think of themselves, and to be thought of by others, as "different." Many researchers (most notably John Boswell, in his **Christianity, Social Tolerance and Homosexuality**) have found evidence that that perception of difference did, in fact, exist — and long before it was named by the modern discourse on "the homosexual." George Chauncey wondered in one conference session if social construction's concentration on "the making of the modern homosexual" might tempt us to ignore evidence that doesn't lead directly to that pinnacle of evolution, the Castro Street clone. Walter Williams, an anthropologist at the University of Southern California who has lived with American Indian tribes to study the berdache — men who live as women in a way that is seen as both distinct and acceptable in their cultures — echoed this, asking whether our too narrow definition of homosexuality, rooted in modern industrial society, might blind us to the distinctness of sexual variations in non-Western societies, now or in the past. He even questioned how well it will fit our perceptions of sexuality in the future. At his own university, the gay student group has seriously considered changing its name to the USC Non-straight Student Association. Many young people who don't see their sexuality as "straight" don't see it fitting into the hardening categories of "gay" or "lesbian" either. "We are not going to be prepared for the future," Williams said, "if we do not recognize that these identities are going to continue to change."

Change, in fact, just as social construction theory argues they will. Like Williams, few of the critics of that theory see homosexuality as an unchanging essence; few disagree that social forces can shape sexuality in radically different ways. What they question is the idea that only modern Western society has shaped homosexuality as something distinctly and noticeably queer.

While that questioning tended to take on a partisan tone in the final session of Sex and the State, it needn't be seen as an attack on a theory which even many of its critics value. Jeffrey Weeks, the leading gay social construction theorist, may have found his chair becoming a hot seat, but even he noted that he "had never believed that the modern homosexual was the only form of homosexual identity." Social construction is not simply "the making of the modern homosexual"; as a theory open to question and testing, it might help us understand other forms of sexual variation at other times. Its critics will be necessary and valuable in that process — as long as we all keep talking. "We all know how alienating political discourse can get," graduate student Michael Schwarz reflected at the end. "It would be a shame if our history became the victim of a similar inability to communicate." ●

weeks," he reported. "And none of them will ever be the same because of it."

D'Emilio, author of *Sexual Politics, Sexual Communities* (a book his graduate students are using in their own teaching at nearby community colleges), is able to integrate this kind of material into his courses because it is now *there* in a form the academy can understand. "There are books now that can be ordered by the bookstore; there are journal articles that can be put on reserve in the library. It's a sign of the maturity of our work."

For "maturity" one can read "academic respectability." If that rings as a populist put-down, keep in mind that what it means at its best is work that is carefully thought-out, rigorously researched, well-documented and able to stand up to the scrutiny of people with enough background to make "objective" judgments about its conclusions — whether they happen to be comfortable with those conclusions or not.

Work like that doesn't have to happen only in the academy. Gay history certainly didn't start out there — it started as part of a gay movement that never did and never should pretend to "objectivity." In the flush of the early modern period (sorry, I mean the early '70s, not the early 1700s), some of us twigged to the idea that there must have been life before Stonewall, and we went around with tape recorders looking for people old enough to tell us about it. We'd heard about the Greeks; we knew the names of a few Famous Queens of History ("No, not *Shakespeare* too!), but what about the average, bar-going queen in Montreal in 1930? Had there been such a thing? And did '50s working-class dykes in Buffalo have bars they could go to? So we asked. There was nothing disinterested in any of this. We were probing in the grassroots trying to figure out who we had been — indeed, who we *were*. And we wanted to feel good about what we found: self-satisfied in our wrath at evidence of oppression; celebratory in our discoveries of resistance and survival.

If anyone had asked whether we really knew what we were doing, we'd have found the question presumptuous, probably hostile. Now we've come far enough to ask ourselves that very question — and a lot of others.

Take, for example, the question of sampling. If you take your tape recorder and get a 70-year-old man to tell you about gay life in the '30s, you might get a good story — but how representative would it be? How would you know? And if it were a *really* good story — charged, dramatic, engrossing — what you might be getting is not so much history as selective memory shaped into a good yarn. Toronto writer Mariana Valverde noted that this is especially likely in what she called "the gay movement's contribution to world literature" — the coming-out story. "Coming out plays the same role in gay narrative as marriage does in a Jane Austen novel: we all know what the end of the story is going to be, we read along and say yes, yes, and fit everything in its place to lead to the satisfying conclusion. And if something doesn't fit, we make it fit — or we leave it out."

Or take the question of sources. Where do you go to find records of how lesbians and gay men lived? What aspects of life are most likely to get recorded? and what records are most likely to survive? Imagine trying to put together a picture of gay life in Canada in the '70s using only the CBC's videotapes of *The National* every night for a decade. Or every issue of *Maclean's*. Fat chance. Suppose you then turned to sources where gay men (though not many lesbians, at least not *as* lesbians) appear with depressing regularity: police files and court transcripts. Would these tell you about gay life? Or would they give you, as sociologist George Smith warned, no more than a picture of the "ruling apparatus" trying to control gay life? Even if you had the

**"In the early '70s, some of us twigged to the idea that there must have been life before Stonewall and we went around with tape recorders looking for people old enough to tell us about it. We were probing in the grassroots trying to figure out who we had been — indeed, who we were."**

files of gay organizations or back issues of lesbian and gay publications, exactly whose experiences would be reflected in them? Who is included — and who is not — in the evidence we ourselves are producing of lesbian and gay "communities"?

If these questions about the biases of our samples and sources didn't give us much pause when we first set out to dig up the past, they are, as Princeton graduate student Michael Schwarz pointed out, "basic to the understanding of what the study of history is about. This line of questioning isn't the least bit foreign to historians." Does this mean we should leave history to the historians, professionally trained and on guard against such pitfalls?

No. For one thing, there's no such thing as bias-free history. No one at the conference needed to point out that one of the most powerful biases of all is the one that has defined lesbians and gay men out of history altogether. Grassroots, community-based research projects have been the bedrock of the work we've done to challenge *that* bias. If they have been hobbled by shortcomings or preconceptions of their own, we now have the knowledge and skill of trained historians — gay and lesbian ones — to help us overcome them, to refine popular history without sacrificing the energy and self-empowerment that it shares with the gay movement itself. Just as academic work need not be bloodless or inaccessible or obscure, grassroots gay history need not lack intellectual rigour, need not fear tough questions. "The academic feeds the popular, and the popular feeds the academic," said English historian and theorist Jeffrey Weeks. "They're not really in tension at all."

Jeffrey Weeks was good at spotting such polarities, seeing them as false and urging us to look carefully at them to see how they might, in fact, feed each other. At the closing panel on Saturday afternoon, he identified a few more.

In the course of the preceding four days, he'd noted a tendency to see the recording of experience and the development of historical theory as opposing trends; he'd also had a sense of gay studies being viewed in some cases as "pure" social science rather than as work enmeshed in a political process, and with possible political ramifications. In neither case did he see these as unresolvable conflicts. Just as academic and popular work need not really be in tension, theoretical concerns could help us interpret the experiences we uncover, and the evidence they provide could help us shape theory. "And all the time," he noted, "our political priorities are informing our research, and our research is reflected in our political priorities."

But a comfortable synthesis might be harder to achieve for the last of Jeffrey's four false polar-





Above: Triple conference veteran George Chauncey, Jr. Below: Final panel chair Jeffrey Weeks; Theo van der Meer, an organizer of next year's Amsterdam meeting



Above: Jonathan Ned Katz with Michael Schwarz; Esther Newton; Neil Bartlett. Below: Sue Golding, Joan Nestle and Madeline Davis at the butch/femme panel



ities, which he identified as "celebration versus problematization." Some people, he said, "want to celebrate an undifferentiated past of lesbian and gay history, as if it existed in a continuum from the foundation of the world to the present. On the other hand, there are some of us — and I include myself here — who want to problematize history and say that there are discontinuities, that we have to understand where things start and where things end."

Among the "things" which Jeffrey was saying "start" and "end" are the very subjects people in that last lecture hall were about to go off and continue studying: notions of sexuality; the creation of lesbian and gay "identities" — indeed, the very existence of "lesbians" and "gay men" as distinct types of human beings. He may not have intended to open up right there a debate over the validity of social construction theory, which now dominates much of historical research, and which questions exactly that celebratory idea of "an undifferentiated past of lesbian and gay history, in a continuum from the foundation of the world to the present." Whether he did or not, that debate began, messily, only 45 minutes before the conference was to close (see "The swing of the pendulum," opposite). It wasn't over as the beer cans were gathered up from the final bash at the *Body Politic* office later that afternoon; nor as the dishes were being washed after the crowded brunch Bob Gallagher hosted the next day; nor as Jeffrey, Esther, Joan, Allan and all the rest of them were boarding their flights back to London, New York, San Francisco, and beyond. It's a debate that won't be over for some time to come.

But that wasn't the only sense in which "celebration" was "problematized" in those first few days of July. For all the serious work that had gone on three years earlier at Wilde '82, it had seemed more a party; there was the heady thrill of "the first time," and as it ended its participants had gathered in the auditorium at Ryerson Polytechnic Institute for a giddy group photo, like a high-school graduating class at the end of term. In 1985, there was too little time — and too many people — for such a cozy class picture. Wilde '82 ended with Jonathan Katz's hope for a good angel; three years later and a few blocks away, *Sex and the State* ended with some serious slogging about directions, criticisms, structures and plans.

Gert Hekma and Theo van der Meer announced that another conference was already in the works. Set for two days June 1986 at the Free University of Amsterdam, it is to be called *Homosexuality: Which Homosexuality?*, and will likely be more tightly structured than anything that had gone on in Toronto. People had already begun talking about building a new organization on the moribund remains of the US national Gay Academic Union; at the final session Larry Gross, who teaches at the University of Pennsylvania, offered to coordinate. Within a week he had a 4-page memo out to "all participants in Toronto discussions concerning the establishment of a new international lesbian/gay studies association." (He even tried a few acronymic acrobatics to give it a catchy name, in the end despairing of any euphonious combination: "ILGSA; GALSIA — HELP!") Alan Miller, together with Chicago librarian Joe Gregg and Bill Walker of the San Francisco Lesbian and Gay History Project, decided it was time to form a network of archives and libraries. Researchers from this country (chaffing a bit, as Gary Kinsman pointed out, at the domination of the field by American personalities and perceptions) decided to put together a Canadian Lesbian and Gay History Network, with a newsletter slated for the fall and hopes for a Canadian conference in two years.

All this, too, is an indication of the maturity of our work, as John D'Emilio had said earlier, but it did give rise to a little wistfulness for the simpler celebrations of the past. George Chauncey, one of the few people to have been at both Toronto conferences and the 1983 one in Amsterdam, said he felt the least excitement at *Sex and the State*. It was no longer the first time; it wouldn't be the last. If things haven't exactly become routine, they have at least become ongoing. That's good, but it leaves people more reflective than giddy.

Edgar Z. Friedenberg had also been at Amsterdam, where he found "the ambience was just wrong for me: too cool, too secure in its norms, academic, civil and erotic. It was a fine conference, but it wasn't a celebration." Edgar, soon to retire from his teaching position in sociology at Dalhousie University in Halifax, felt better about *Sex and the State*: "But for two men, and no women, who appeared to belong to my generation, everybody else was younger, which gave me all the more reason to feel useful at a conference on gay history, not merely as a contributor but as an exhibit."

Still, he says, "I wonder if we'll ever be able to do as well again. I think this conference caught us at our golden moment as a Gay and Lesbian Community, with our *Gemeinschaft* and our *Gesellschaft* [check out those terms with your local sociologist] in proper balance as *yin* and *yang* for once. As and if we become more successful, we'll probably become a profession like any other. How strange that, having struggled to disabuse psychologists of the notion that being gay is a phase people grow out of, we may have to concede that very point to sociology."

True, a bit of the euphoria has worn off. But there should be no little satisfaction and pride in the fact that the work of lesbian and gay historians, sociologists, anthropologists and community researchers has become so extensive, so varied — and so significant, not only for us now but for *anyone* thinking about sexuality and society for many years to come — that it's no longer enough simply to celebrate the fact that we're doing it. It's time now, as Amber Hollibaugh said, "to learn how to be our own critics in our own work, just as we've been our own activists in our own history." And to learn how to maintain our commitment, generosity and friendship at the same time. That's a difficult challenge. It's also a long way to have come in only a few years.

And if the veterans get nostalgic, let them remember that there will always be people for whom it is the first time, people whose own competence, commitment and smarts can be fired up and counted on. With luck, we may all end up exhibits at some future history gab-fest, no doubt one picking at the remains of a past we ourselves have lived and (selectively) remember.

And I bet we'll all, still, find ourselves very turned on. ●

Many thanks to Esther Newton, Edgar Friedenberg, Michael Schwarz, Scott Tucker, Alan O'Connor and Larry Gross for their written reflections on *Sex and the State*, from which I have been able to quote far less than they deserved. Thanks as well to Joan Nestle, George Chauncey and Ed Jackson for their comments.

For more information on papers and presentations given at the conference, or on the development of the Canadian Gay and Lesbian History Network, the archives and libraries network or the still-to-be-named international lesbian and gay studies association, write Alan Miller at the Canadian Gay Archives, Box 639, Stn A, Toronto, Ontario M5W 1G2.

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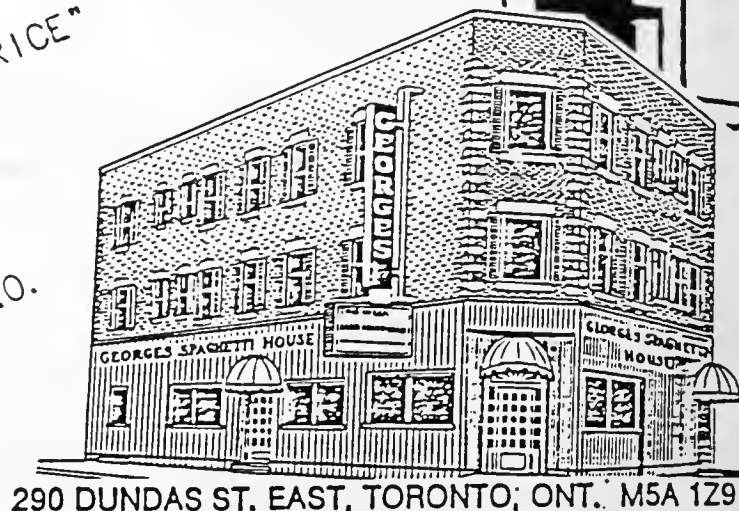
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# Mormon Gays

by Jonathan Stevens

**J**ust over a year ago, Rick was a successful university student with everything going for him: he was good-looking, intelligent and from a wealthy family. He was very active in his church, even serving a voluntary unpaid mission for two years to South America. He was popular and had many friends. But he stood to lose it all: family, friends, scholarship and even his church membership. Rick is a gay Mormon.

Although officials of the Church of Jesus Christ of Latter-day Saints (the formal name of the Mormon Church) play down the gay issue, Rick says there is a lot of repression in Utah, the "Beehive State," home to more than a million of the world's five million Church members. (Canada boasts more than 100,000 faithful.)

"Utah's probably the biggest closet in America," Rick says. "There are a lot of gays, but it's not that easy to just up and leave the Church. If you're Catholic or Protestant, you just stop going, but the Mormon Church knows where you are. Mormon congregations are very close-knit, and someone from the Church is always coming over to ask what you need and to invite you out to a meeting. It's a culture, a way of life."

Gay Mormons fear excommunication, especially in Utah, where the Church wields tremendous political and social power. There, leaving the Church can mean losing a job or an apartment, and being ostracized by family and friends. The American Civil Liberties Association office in Salt Lake City has numerous cases of such discrimination against gays on file.

Students at the Church-owned Brigham Young University in Provo, Utah, where Rick was enrolled, are required to undergo a "Bishop's interview" before applying. There are a number of questions dealing with sexuality, and applicants who make it through are required to sign a document, known as the "Code of Honor," stating that they will abstain from alcohol, tobacco and hard drugs, and remain "morally clean." There is no co-ed housing, and the University Standards Office maintains vigilance over both on- and off-campus housing to make sure students comply with the Code. Informants live



in the dormitories, and students feel — and are indirectly told — that it is their duty to inform on roommates whose behaviour may be out of line.

Leon, a convert to Mormonism and a former BYU student, was asked to leave the university after one of his roommates informed on him. "My biggest mistake was having another gay roommate along with two straight ones," he says. "I was told I could stay at school if I informed on other gays. I just couldn't do that."

Leon was told he wouldn't be allowed to register the following semester, but could return someday if he "repented." He says he was bitter at first about being expelled from school, "but now I'm glad I'm away from it." He is now active in the San Francisco chapter of Affirmation/Gay and Lesbian Mormons, a support group with other chapters in the US and Canada.

Steve, a former BYU employee, was given a choice: he could either give up his gay lifestyle or sacrifice his job. "Being gay is not something you just give up," he told his employer. "You don't wake up one morning and decide you are gay, neither can you decide one day that you are straight." He found out later that he, too, had been turned in by a roommate, who had been listening to his telephone conversations with other gays.

The gay issue is becoming more prominent at BYU, as it is in the Church as a whole. Members

***Utah's probably the biggest closet in America.... it's not that easy to just up and leave the Church. If you're Catholic or Protestant, you just stop going, but the Mormon church knows where you are.***

of Affirmation "proselyted" on campus two years ago, distributing gay literature in the dormitories and school buildings. The event made front-page news in the university's censored student newspaper, the *Daily Universe* (often referred to on campus as the "Uni-farce").

Another headline event was the apprehension of a man in drag who was found cruising the

illustration: Tony Hamilton

men's washroom in the university's Phys Ed building. A clear plastic door has since been placed on the men's sauna room so school officials can monitor what goes on inside. undercover security police patrol the swimming area and locker rooms, and the old witchhunts of the past are starting up again, Steve says, but this time it's a lot quieter.

An alternative school newspaper, *The Seventh East Press*, was banned from campus after it published a number of articles dealing with Mormon gays and Church history. Before it was banned, the school actively discouraged advertisers from doing business with the newspaper, and tried, unsuccessfully, to have it evicted by its landlord. *Seventh East Press* subsequently folded, but not before making national news.

In 1983, records by Culture Club were banned from campus bookstores because school officials felt the British rock group and its lead singer Boy George were promoting "homosexuality and transvestitism" and would tarnish the school's image. A survey conducted by the *Central Utah Journal*, a local newspaper, showed almost 90 percent of people polled were opposed to the school's decision. Student opinion on campus (and in the school newspaper) was mixed.

Repression of Mormon gays has not stopped Affirmation from growing, says Hanford Searl, Jr, director of the New York chapter of the group. There are now chapters in Los Angeles, Salt Lake

## Living on the EDGE

City, Reno, Phoenix, Portland, San Francisco, San Diego, Dallas, Kansas City, Houston, Seattle, Sacramento and Washington, DC, as well as HELP (Homosexual Education for Latter-day Saints Parents), a California-based support group for parents of gay Mormons. The newest chapter, organized in October 1984, is in Toron-

**...a high-ranking leader has put together the sure-fire cure (for homosexuality). It includes avoiding disco music and spicy foods, taking cold showers, singing Church hymns and, if all else fails, tying one's hands to the bedposts at night.**

to. All this is a far cry from the original two chapters, founded with only a handful of members only eight years ago. Future plans, says Searl, include chapters in Boston and New York City. Ron Kershaw notes that the national conference of Affirmation in Phoenix last October 12-14 was the largest ever held, and this year's, planned for San Diego, should be even larger.

Nonetheless, the Church has dozens of letters on file in their offices in Salt Lake City from "cured" gays. The cure often includes shock aversion therapy. John, a man who went through such therapy, recalls that this was carried out in a room on the BYU campus. "I was shown pictures of naked men and shocked. It was painful and really screwed me up." Needless to say, John wants little more to do with the Mormon Church. He now lives in South Carolina, "as far away from Utah as I could go."

Another "cure" is to avoid masturbation (considered to be the cause of homosexuality by some octogenarian Church leaders). Boyd K Packer, a high-ranking leader, has put together the sure-fire cure. It includes avoiding disco music and spicy foods, taking cold showers, singing Church hymns and, if all else fails, tying one's hands to the bedposts at night.

The same holds true for Canadian Mormon leaders. They are obedient and follow what is said at Church headquarters in Salt Lake City, where all Church leaders are chosen. This obedience extends to the Church's stand on homosexuality, says Don, an inactive gay Mormon living in Toronto. Although Don was not excommunicated, his "blessings" were taken away from him for a year — he was forbidden to take part in Church activities, which, in an organization composed of lay people, is often considered severe enough punishment.

While many gay Mormons have left the Church, not all want to abandon it. Since being fired from BYU, Steve has been asked to return to work, and while he decided not to, he says "I still love the Church and accept most of what they

teach except for the gay business. I was raised in it and I don't have anything else. No one can really understand what a gay Mormon goes through better than another gay Mormon, and there are a lot of us still in the Church."

Steve hopes the Church will soften its stand on the gay issue. "Maybe through Affirmation — and in fifty years when all the 80- and 90-year-old leaders are long gone — we might get a fair hearing. The Church needs to be educated."

Rick, on the other hand, left Brigham Young University just before graduating, and now lives with his family in Southern California. He has a steady job, dates frequently, but is no longer active in the Church. He drinks and smokes, both taboos in the Mormon faith.

"I am happier now," Rick says, "because I don't have that struggle going on inside me. It was eating me up. The guilt and self-hate forced me to choose one or the other. For now, the Church is on hold and I'm on the fringe of it. When they can understand gays, maybe then I'll go back."

Like Rick, many Mormon gays live on the fringe until change comes. And many of them doubt that change will come very soon. ●

*The author is a member of the Mormon Church, who presently lives in West Hollywood, California. For reasons which this article should make clear, "Jonathan Stevens" is a pseudonym.*

*For further information about Mormon gays and the support group Affirmation/Gay and Lesbian Mormons, contact Affirmation at Box 26302, San Francisco, CA 94126, or phone (415) 276-2298. Affirmation/Toronto can be reached c/o Drawer E622, The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9.*

## ...Storms of the Brain....

### **BROTHERS WITHOUT SISTERS**

*Gray spring with ants  
building  
anything  
everything  
in blue jeans and hard hats  
with hard arms and hard hearts  
on to all the games  
and not caring*

*the blueprints and hard wages  
getting harder  
all the time  
building anything and everything  
to hide a nation's softness*

*CK DeRugers is an unlabelled poet from Pleasantville, New Jersey*

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ONE CHANCE - DON'T MISS IT



*A new press shows it means to "catch lesbian voices in their great variety"*

# Triplets from Firebrand

*Moll Cutpurse: Her True History*, by Ellen Galford. \$7.95 US.

*Mohawk Trail*, by Beth Brant. \$6.95 US.

*Jonestown & Other Madness*, by Pat Parker. \$5.95 US.

All from Firebrand Books, 141 The Commons, Ithaca, NY 14850.

Jane Rule ●

**F**irebrand Books is a press founded by Nancy K Bereano, who did so much to develop the feminist line of Crossing Press before she decided to become a publisher herself. She has chosen for Firebrand's debut two new writers, Ellen Galford, an English woman whose novel has already appeared in Britain, and Beth Brant, who grew up and lives in Detroit but whose heritage is Ontario Mohawk. The third is the black poet Pat Parker, offering her fifth book (reviewed by Terri Jewell, below) to an audience she has partly created by the public readings she has given, her best poems the voice of thunder as much on the page as on the stage. All three are lesbian, but it is obvious that Bereano intends to cast a wide net to catch lesbian voices in their great variety and range of commitment.

**"...be grateful that we all have such a friend as Nancy Bereano, determined to seek out and present both our new and our familiar writers."**

Each book is handsomely designed for its own purpose. *Moll Cutpurse*, which takes place in Elizabethan England, is typeset with ornate capital letters to begin each section, suggesting the archaic love of the elaborate as an element of design. *Mohawk Trail*, which is a collection of prose and poetry, both sometimes occurring in the same piece, uses the strong, straight lines that block out the title on the cover to rule the top of each page of text, giving a sense of visual continuity and progress. A human rights poster of black, white and yellow profiles is used for the cover of the Parker collection, with the typeface of the text as bold and plain-speaking as the poems. It's a real pleasure to find a publisher as committed to the design and presentation of her books as to their content. These books will not be misjudged by their covers.

*Moll Cutpurse* is pictured on the cover of her "true history" with a smoking pipe and feathered hat. The story is told by her lover, Bridget, an apothecary, to correct the distortions both of Moll's portrait in Middleton and Dekker's play, *The Roaring Girl*, and of a spurious autobiography of deathbed repentance. Bridget is Ellen Galford's invention "to get closer to the truth" about Mary Frith, the real Moll Cutpurse, who was born in London in the 1580s, grew up to dress as a man and to make her way in the world as a pickpocket, thief, fortune-teller and, perhaps, highway robber.

Though the twin intents of the book are to transform Moll Cutpurse into the lesbian heroine



**Nancy K Bereano: From Crossing Press to a press of her own**

she probably was and to entertain us with her exploits, there is enough description of Elizabethan London, the surrounding countryside and the religious and political issues of the day to give the historically minded the pleasure of recognition. Galford has also borrowed Virginia Woolf's invention, in *A Room of One's Own*, of a sister for Shakespeare with literary pretensions, but in this novel she doesn't kill herself; she is rescued from an attempted suicide in the Thames and thereafter makes her living peddling her own literary tales in the streets of London.

The occasional use of archaic language is good historical seasoning, and never gets in the way of the pace of the narrative. Galford also displays a nearly Elizabethan skill at extravagant name-calling. She doesn't handle so well the tale within the tale that gives other characters a chance to speak for themselves. Some of their adventures are interesting, but they lead the book into dead ends out of which Bridget must back her way to get started again.

The moralizing about the position of women, about the joys of lesbian relationships, is standard feminist stuff, and Moll's brawling and stealing are either romanticized or presented for their comic value. There is a wonderful scene of her riding a donkey into church to sound the trumpet of the day of judgment for the pious hypocrites in attendance.

This is a literate, historically accurate, funny

novel, the author's first. With such obvious skills Ellen Galford, who is working on her second novel now, may go on to risk being thought-provoking as well.

In *Mohawk Trail*, her first collection of poems and stories, Beth Brant writes out of her own life and the lives around her. Describing herself as a "blend of Indian spirit and Irish/Scots practicality," Brant is a Bay of Quinte Mohawk who has spent her life in Detroit, married at 17, mother of three daughters, a lesbian, who began writing at the age of 40 about "life among the assimilators and our life of memory."

Divided into three sections, "Native Origins," "Detroit Songs" and "Long Stories," the book is not simply a collection but an accumulation of experience, beginning with short, simple tales, the folklore of family and tribe, and ending with a Coyote yarn in which the pleasures of lesbian sex are discovered. "Detroit Songs" are the voices of "Daddy" and "Mama," anecdotal about their lives, their poverty and their solutions to it. Here also are the voices of "Garnet Lee," a southerner who came to Detroit with a widowed mother and a flock of younger children to care for and support; of "Terri," who works at a K-Mart but on Friday nights is a go-go dancer at a lesbian bar; of "Danny," a gay boy who addresses us after his

death. The only poem and the only piece in the third person, "Her Name is Helen," is about a woman who doesn't speak much until she's drunk. It is the least successful in this section, perhaps because Beth Brant is very good at letting the conventionally inarticulate speak eloquently for themselves. She trusts their voices more than she does her own, where she depends too much on obvious stylistic tricks to express an already obvious tone.

The final section is the most powerful, partly because it collects energy from the earlier, simpler work. "The Fifth Floor, 1967" covers the six-week stay in a mental ward of a woman who has lost her sense of self, and only partially regains it by beginning to have a sensual relationship with her own body. Brant can capture a wonderful, unselfconscious eroticism that is life-affirming. "A Long Story" tells of the double suffering of an Indian woman whose children were taken away from her and the reserve in 1890, and of a woman in 1978 whose husband has taken her daughter away from her and her lesbian lover. "In the dream my daughter is dead. Her father is returning her body to me in pieces. He keeps her heart." "A Simple Act" is both poetry and prose, a final affirmation of love and art out of their painful sources.

This triplet first birth of Firebrand Books is cause for celebration in our community. Its growing family of voices will challenge and enrich us. Buy these books. Read them and share them with your friends, and be grateful that we all have such a friend as Nancy Bereano, determined to seek out and present both our new and our familiar writers. ●

Jane Rule's two new collections, *Inland Passage* and *A Hot-Eyed Moderate*, are available in the US from Naiad Press. *Inland Passage* is soon to be released in Canada by Lester and Orpen Dennys.

**I**f you know and love Pat Parker's poetry, *Jonestown and Other Madness* will be a special treat a long time coming. For the Parker novice — or for anyone who wants poetry that speaks truth without murky symbolism and racial metaphor — this bold and clear work is for you. However, if you are tired of hearing about real-world issues, pain, love and decision, avoid this small volume at all costs and find some poetry on waterfalls and apple pie. You will be disappointed here.

*Jonestown & Other Madness* is an appropriate title for this work, which connects us not only to the horrors that occurred in the jungles of Guyana in 1978, but also to the task of strengthening our children for an uncertain future, living fully in a society that throws an ever-broadening shadow over our lives, examining those questions that make the difference between reality and falseness. And Pat Parker shares her own world as Black American, as woman, as lesbian. ►

► In "Love Isn't," she examines her commitment both as director of the Oakland Feminist Women's Health Center in California and as a lover:

I care for you  
I care for our world  
if I stop  
caring about one  
it would be only  
a matter of time  
before I stopped  
loving  
the other.

"My Brother" stabs into an issue among political Black Lesbians in simple language: must our woman-identified positions neglect to include the inescapable struggles we face along with gay Black men? Can we afford to turn our backs on the deaths of Black brothers?

"One Thanksgiving Day" is the most compelling poem in the book:

...Priscilla Ford  
got into her  
Lincoln Continental  
drove to Virginia Street  
in downtown Reno  
and ran over thirty people....

I had to fight back anger and tears while reading this piece, because I know the "Priscilla" within me, within my own family and walking the streets of my community. Not everyone is hardened against a lifetime of defeat, can hold onto a lie called "The American Dream" without realizing why and for whom it exists. This is not just another "crazy Black woman" story.

The impact of "Jonestown" is weakened, in my opinion, by the first several stanzas describing Parker's "race education" in Texas in the late '40s and early '50s. But the piece picks up speed and vitality, and demands in no uncertain terms our re-involvement with a catastrophe in which *hundreds* of Black people died. Jim Jones was a white man whose dream was realized in the deaths of Black women:

...they went to Jonestown dead  
convinced that America  
and Americans  
didn't care...  
Jim Jones was not the cause  
he was the result  
of 400 years  
of not caring....

In "Georgia, Georgia, Georgia On My Mind" we relive the murders of the Atlanta children, and together these two poems stand to remind us that Black people are still murdered in cold-blood all over the world, and oftentimes with the blessing of those who claim to preserve and protect — testimony to the precariousness of our position, our lives *still*, to the fact that Jonestown is just another name for many of our cities and towns *still*.

Pat Parker tugs on the threads of experience that bind us all together as women and as Lesbians. She talks about the issues of S/M, our children losing their childlikeness, the way daily life can both contribute to and take away from the creation of art, about breaking up with a lover, the sheer power of our herstories and legacies.

What *Jonestown & Other Madness* shows us is that poetry is still strong to the heart and demands the strictest of attention. If we fail to heed the signs of our own insanity, we are truly lost unless we can find and cherish one another. ●

"Black Dyke poet" Terri Jewell lives in Louisville, Kentucky. Her poetry has previously appeared in *The Body Politic*.

What makes an avant-garde film make a difference? And who will know?

# The cutting edge



## Jack Smith's *Flaming Creatures*: tonic trivialization

**Film:** *The Front Line* 1984, by David Ehrenstein. Arden Press (1127 Pennsylvania, Denver, CO 80203), 1984. \$10.95 US.

Richard Dyer ●

I have a couple of friends who watch *Dynasty* only for the "gay bits" (I know they mean the bits with Stephen Carrington, which to many of us are the least gay bits in the whole thing). They are not really into melodramas/soaps, but are always interested in how the media represent us. I have to admit I feel a bit like that about avant-garde movies. With a few exceptions, I wouldn't choose them for an evening out, but I'm interested in them because they have historically been a space in which lesbian and gay filmmakers could work, a kind of filmmaking open to lesbian and gay images and ideas.

So I might not have been interested in reading David Ehrenstein's *Film: The Front Line* 1984, the second in an annual series of books on "the work of experimental and personal filmmakers," if: (a) I didn't happen to be particularly interested right now in all examples of lesbian and gay filmmaking; (b) J Hoberman, in an enthusiastic *Village Voice* capsule review, had not suggested that David Ehrenstein saw homoeroticism at the heart of the film avant-garde; and (c) I had not already read gay film analyses by David Ehrenstein.

As far as (a) is concerned, *Film: The Front Line* 1984 is not — and is not meant to be — a book about lesbian and gay filmmaking, but J Hoberman is right to suggest the importance of homoeroticism to the book. Of the 15 filmmakers discussed at length, three (Jack Smith, Werner Schroeter and Curt McDowell) produce markedly gay films, and for four others (Ken Jacobs, Warren Sonbert, Lizzie Borden and Sally Potter) gay or lesbian imagery is a crucial feature, if not quite a defining one. Moreover, many of the other filmmakers discussed have considerable gay interest — Ron Rice, Tom Chomont, Robert Frank, Maya Deren, Gregory Markopolous, Cocteau, Genet, Fassbinder, von Sternberg, Douglas Sirk and Andy Warhol. Even Joan Crawford is here.

However, I'm not sure I would have thought of the author of this book as gay if it were not for (c), above — and, I'll admit, gossip (I know people who know him). I'm the sort of person who always wants to know the gender, class, ethnicity and sexuality (at least) of writers (or filmmakers). I want to place what they say in the material situation within which it was written or made — and I'd expect others to require the same of me (for the record: middle, male, white, English, gay). To me it makes a difference that the person who attacks what he wittily calls film's "avant-establishment" for its "unwillingness to conceive of lived experience in political terms" is gay. It informs the discussion with the particular inflections of gay discourse and politics of the past 15 years. Similarly, knowing that David Ehrenstein

is black gives an especial force and authority to his rather off-hand but very important observation that "the identity process of the male" is always "white and heterosexual." I'm not sure that Ehrenstein will bless me for saying all this, for insisting on his "identity" — since there seems to be a fit between his not laying claim to a sexual (or other) identity in the book and his admiration for the filmmakers he has chosen to discuss. For if anything binds those filmmakers together, it is their refusal (in Ehrenstein's account) of categorization, of labels.

The term "front line" (not, of course, of David Ehrenstein's choosing) is really the English equivalent of the term avant-garde. It's meant to mean "experimental and personal" film, but it also carries connotations of being ahead, up in front — in other words, it implies a linear history of filmmaking whereby what is most different from the mainstream is seen as the most progressive, mapping the way for the rest of film to follow.

David Ehrenstein is, thankfully, not given to such a vocabulary. His favoured term is "the cutting edge"; the films that interest him are not so much "ahead" of other art and of society as they are able to cut into, make a difference to, habits of thought and perception. This "cutting edge" he locates between (two evils: the commercial mainstream (the usual avant-garde target) and



what he variously refers to as the “avant-academic cabal” or the “artery-hardened avant-establishment” — in other words, the unholy alliance of filmmakers, indulged by state or corporate financing, and film academics, whether of the “great art” or the bloodless semiotic variety. His chosen examples of independent film fulfill (to varying degrees, he cautions)

the promise of an alternative, both... to the commercial marketplace (which ignores it) and the academic establishment (committed to embalming it).

However, he goes on,

to keep the promise alive... it is necessary to put everything — films, filmmakers, audiences, critics and exhibition practices — to the test.

This implies, rightly, that one can only judge the “cutting edge” of a film if one sees how it makes a difference in all these spheres. Yet in practice (perhaps the format of the series dictated this) Ehrenstein writes only about the filmmakers. Their battles to avoid the “Scylla of theory” and the “Charybdis of the marketplace” become questionable, as far as cutting edge goes, if one asks: but who saw or will see these films? *how* do they figure in people’s lives? where are they made available? and how accessible is what is written about them (Scylla and Charybdis not, for instance, being on the tip of most people’s tongues)?

The answers to these questions can be disheartening (they might be, respectively: hardly anyone; as “Art”; in obscure places; and not very). What these answers suggest is the extreme marginality and isolation of Ehrenstein’s filmmakers. Vanguardism, which Ehrenstein is too politically astute to espouse, at least offers the comforting illusion of leading the way (even if, right now, no one much is following). But having discarded that cherished illusion, I wonder if Ehrenstein isn’t in danger of embracing another one — the heroism of marginality.

Take for instance Ehrenstein’s discussion of Jack Smith, undoubtedly the star of the book. What Ehrenstein admires above all about Smith is that he “remains elusive and ever-changing, a constant reproach to the status quo.” Smith can’t be pinned down, can’t be categorized; he won’t let his works be shown in unconventional avant-establishment venues, he keeps changing. Well, it undoubtedly requires some existential nerve to do that, but what finally does it *do*? Where does it cut? Put like that, isn’t it just a minor skirmish within the bourgeoisie, one recalcitrant filmmaker and his acolytes sniping at a more established coterie who also rather fancy themselves anti-bourgeois?

As a matter of fact, I do think there is a sense in which Smith has cutting edge. His most famous (if now little-seen) film, *Flaming Creatures*, was made in 1963, and shows, in Ehrenstein’s words, “a group of men — mainly transvestites — and a few women (who) pose, dance, playfully paw at one another and occasionally display an exposed breast or limp penis.” The whole thing is dreamily, languidly photographed and edited, so that “even in what might be called the climax, when the action takes the form of a mock orgy... followed by an earthquake..., things quickly dissipate, disintegrate, and collapse into inertia.” Ehrenstein’s evocation of the film is excellent, and he then goes on to show how *Flaming Creatures* was taken up by the avant-establishment as a mythic, poetic, phenomenological — what have you — film, its obvious homosexuality submerged in generalized notions of vision and obsession. Ehrenstein mentions rather briefly in the next chapter the way all this undercut the *politics* of the film, yet he had not discussed this when first talking about the film itself.

Earlier Ehrenstein had pointed out that one of the things that made underground films subversive at first was their breaking of sexual taboos. Today, hardcore porn has got the underground beaten hands down (as it were), so in these terms there is nothing particularly cutting about the likes of *Flaming Creatures*. Perhaps this is why Ehrenstein doesn’t discuss it directly in relation to its gayness. But he finds it “a film still possessed of enormous power,” and to establish *Flam-*

particular lesbian and gay subcultural styles, attitudes and ideas — what cultural historian Raymond Williams refers to as the structure of feeling characteristic of given groups (or sections of groups) at any given point in society and in time.

But to return to Jack Smith.... I can’t yet fully situate him in relation to his specific place and moment in gay culture, but there are the beginnings of work that could help us do that. John D’Emilio, in his *Sexual Politics, Sexual Com-*



**McDowell’s *Taboo: The Single and the LP*: powers of desire**

*ing Creatures*’s cutting edge you have to place its gayness centrally.

Let me expand on this a little. There is nothing inherently subversive about showing gayness, any more than there is anything inherently subversive about gayness itself. Nor is there any necessary cultural consequence to the fact of being gay, no cultural form that gayness is bound to take. This is where the notorious notion of “gay sensibility” comes in. Jerry Tartiglia, in the only (and very useful) piece I know on gay male avant-garde film (“The Gay Sensibility in American Avant-Garde Film,” *Millennium Film Journal*, number 4/5), starts his survey off from the position that:

By its very nature, gayness provides a unique vantage point from which life can be experienced and expressed.

Vantage point, yes — a historically changing location in the social structure — but characteristic ways of feeling do not simply and inevitably flow from that. They are constructed, variously and collectively, in relation to that place in the social structure, and they may be conservative or progressive, conciliatory or cutting. Rather than assert a generalized gay sensibility, we need to examine the social and historical construction of

*munities*, discusses the convergence in the ’60s between gay politics, beat poets and nelly queens, and in an article in *Salmagundi* Catherine Stimpson has examined the different constructions of

**“*Flaming Creatures* has cutting edge not because it alone makes a difference, but because the whole gay cultural practice that informs it makes a difference.”**

homosexuality in beat poetry. Most suggestive of all is Bruce Boone’s article on the poetry of Frank O’Hara (in *Social Text*, number 1), in which Boone notes O’Hara’s use of “trivialization,” suggesting a particular gay strategy that, in undermining seriousness, also undermines straightness in a tonic way. The imagery of *Flaming Creatures* is certainly amenable to such considerations — a trivialization of the imagery of desire, glamour, gender and so on — and so is the

film’s structure, its refusal to get worked up about orgies and earthquakes, the stuff of straight melodrama.

*Flaming Creatures* is still a marginal film, but putting it into its gay context takes its cutting-edginess away from the film and puts it onto the culture that feeds it. *Flaming Creatures* has cutting edge not because it alone makes a difference, but because the whole gay cultural practice that informs it makes a difference. To argue in this way is to downplay the heroism of its maker (while not denying his achievement) and to upgrade the heroism of this sort of gay culture.

There is one other thing that gives *Flaming Creatures* and all of Jack Smith’s work cutting edge, and it had better be said right away — its misogyny. At a screening of the film I attended a year ago, many women walked out, offended not only by the stereotypicality of the drag imagery but also by the humour and offhandedness of what Ehrenstein calls an orgy but they called a rape. In *Blonde Cobra*, directed by Ken Jacobs, Jack Smith delivers a long monologue written by himself about the hilarious putridness of women. This too has cutting edge — which is to say that cutting edges are not necessarily politically progressive (the Nazis had plenty of edge), and that misogyny is not specifically gay. What it indubitably is in Smith is specifically male; whether there is any difference (or anything to choose) between gay and straight misogyny is a subject for further research.

Among the best discussions in *Film: The Front Line 1984* are those concerning Werner Schroeter’s film *Palermo oder Wolfgang* and the films of Curt McDowell (among them *Thundercrack*, *Loads*, and *Taboo: The Single and the LP*). Ehrenstein shows how these films investigate looking with desire at men, the way both of them give us the pleasure of looking and yet reflect on where this puts us in terms of power, privilege, exploitation and so on. There is something of film studies’ concerns in this — but much more (only Ehrenstein doesn’t say so) of the lively debate on these issues that has characterized the gay movement since the early ’70s (and of which the recent classified ad debate in *The Body Politic* is a current example). Schroeter’s and McDowell’s films, and Ehrenstein’s discussion of them, are part of the cutting edge of that debate.

It is probably true to say that had there not been the tradition of fierce individualism, realized as isolation and marginality, in the social place of art in the West, there would not have been the post-war breakthrough in gay and lesbian film represented by Jack Smith, Kenneth Anger, Barbara Hammer and others. Individualism has an honourable history as a spur in the emancipation of women and of black people; it is on the ground of our rights as individuals (and therefore our right to self-expression, which is the heart of the “personal film”) that the demand for gay rights is founded. But it is through association and collectivity, through identifying with each other, that we have achieved anything, culturally and politically. Much lesbian and gay personal and experimental film does have cutting edge, does make a difference — but because it is associated with lesbian and gay categories and identities, not because it ignores them. ●

*Richard Dyer, who is the author of *Gays and Film* (first published by the British Film Institute in 1977, and in a revised edition by New York Zedrope in 1984), teaches at the University of Warwick in Birmingham, England.*

A look at the "tyranny of looks" ends up recycling the same threadbare clothes

# The power and the beauty

*Face Value: The Politics of Beauty* by Robin Lakoff and Raquel Scherr. Oxford University Press, 1984. \$29.95 US.

Michele Belling •

**T**he premise of this book is that, by tradition, men obtain status, power and wealth through action, but women obtain the same things by being beautiful, and by trading their beauty for male privilege. No matter how much effort a woman spends on beauty, her approach to power is essentially vicarious and passive. Moreover, unlike other, more substantial forms of power, beauty-power fades with age. Because "women are controlled by the tyranny of looks, by the threat of having approval, and with it power, withheld," they are obsessed with, and competitive about beauty. Even the refusal to be beautiful, especially when it develops into an attempt to look ugly, signifies a negative preoccupation with appearance.

The only way out of this no-win situation, the authors conclude, is to revise our standards of beauty. Drawing on studies and interviews, they find that "women tend to be rather unspecific about what an 'ideal man' should look like: men's characters and accomplishments, what they 'do' rather than how they look, are the major concerns." And women should claim that ideal. "The issue is autonomy, being one's own person. In that resides the first criterion of the beautiful person, male or female."

Those are good ideas, and feminists have been arguing along those lines for many years. I had hoped for a fresher, perhaps more holistic look at the subject, but the authors merely recycle the same old clothes, and the results are rather threadbare. *Face Value* covers myths and counter-myths; idealized representations of beauty (from the Venus de Milo to Farrah Fawcett); trends in twentieth-century fashion; self-abuse (face-lifts, anorexia, silicone); and the deprivations and frustrations faced by blacks, Latinos, and Orientals in a predominantly white American superculture. There's a lot of valuable information here, but the authors are depressingly selective about their facts, and reading through these pages one might easily conclude that women have won few, if any, victories over the oppressive tyranny of beauty. I don't think that's entirely true, and if the book had been less theoretical and more scholarly, some of those victories would have come to light.

The book's outlook is also unrelentingly heterosexual. Gay men are allotted three pages, just enough for the authors to draw a generalized parallel between the traditional plight of women and the gay community's emphasis on youth and beauty. Gay men, we're informed, stoop to feminine wiles to attract wealthy lovers and suffer for it, and it's their own damn fault. Lesbians are completely ignored. If the authors could dedicate their most carefully comprehensive chapter to the disenfranchisement of women of colour, it seems to me they could have at least commented on the lesbian experience.



**Coco Chanel in 1914: clothes for the independent woman**

If women are conditioned to love power and personality, how does that affect what women find attractive in each other? And how has it affected lesbians' self-image? Especially when one considers that most lesbians exist in total economic self-dependence. The autonomous womanhood the authors project for the future has been at least partially pioneered by lesbians. Straight women aren't the only feminists around.

The book's despair, its superficiality, and its heterosexual bias, are most noticeable in the chapter on twentieth-century fashion and imagery, scanning the influence of photography, Hollywood, and *Vogue* magazine. Though the authors discuss the interplay between fashion and history, they conveniently fail to acknowledge the androgynous factor of feminine fashion, its social origins and its implications. That trend flowered first in the 1920s (an important decade in feminist history) largely through the contribution of Gabrielle Chanel. They include a photo of Chanel, but never mention her in the text.

Chanel (of Chanel No 5 fame) was born poor and worked as a nurse and a shopkeeper before she became a couturière; she was also bisexual, and many of the clothes she designed consciously reflected her life and her understanding of the practical needs of independent women. Among other innovations she: used tough, cheap, comfortable fabrics; created the woman's suit, with short, free-fitting skirts and jackets with big pockets; helped popularize trousers and pullover sweaters; and made it acceptable (*ie*, beautiful) for women to wear glasses in public. In other words, she revised our standards of beauty by strengthening working women's self-esteem: a classic case of positive reform within the system. The authors are happy to connect Christian Dior's 1950s line of straightjacketing wasp waists and hobble-skirts to that decade's backlash against working women and concurrent political repression, but they don't tell us that Chanel re-

opened in 1954 with a vehement recapitulation of her earlier styles, this time adding men's shirts and cufflinks to her collection. (For most of this information, I'm indebted to Georgina Howell's *In Vogue: Sixty Years of Celebrities and Fashion from British Vogue*; Penguin, 1978.)

As for Hollywood, the authors skim through various starlets and their associated styles and pause over Garbo only to comment on her "strange, remote behavior" and her femme-fatalism, without examining the quality behind her charisma. They say next to nothing about Dietrich, who, along with Garbo, did most to sanction trousers for women by appearing in pants (and full drag) in public and on screen. The exclusion of such a well-known fact from an already cliché-ridden book is fairly bewildering. At best, the authors view cross-dressing as a kinky quirk: "Women's wearing of male clothes... goes unremarked (!) or at most, is 'cute' in paradoxically accentuating the femininity of the wearer.... Similarly, in part as a badge of togetherness, women often appropriate 'their' men's pajama tops, old shirts, sweaters."

One way the book evades complicated social questions is by concentrating on the media's commercial interests and its capacity for instant co-optation and mixed messages. But in the long run this limited focus weakens the authors' own theories. They praise the current fashion for bodybuilding as "a new aesthetic... one not dictated by a majority culture but by a handful of women. Female bodybuilding has become the first female-identified standard of beauty.... Women are, finally, challenging the assumption, unquestioned for millennia, that the definition of female beauty is a male prerogative." Those are debatable claims, but they get away with them by failing to connect the trend with its Twenties and Thirties counterpart. Instead, they attack *Vogue's* 1928 formula for the beautiful woman — "she will never neglect her exercise" — on class grounds, accusing *Vogue* of associating fitness and sports with the aristocracy, and, further, suggesting that the trim, strong, "boyish" figure (with its shadowy planes and flexible lines) was half-invented to accommodate the demands of photography.

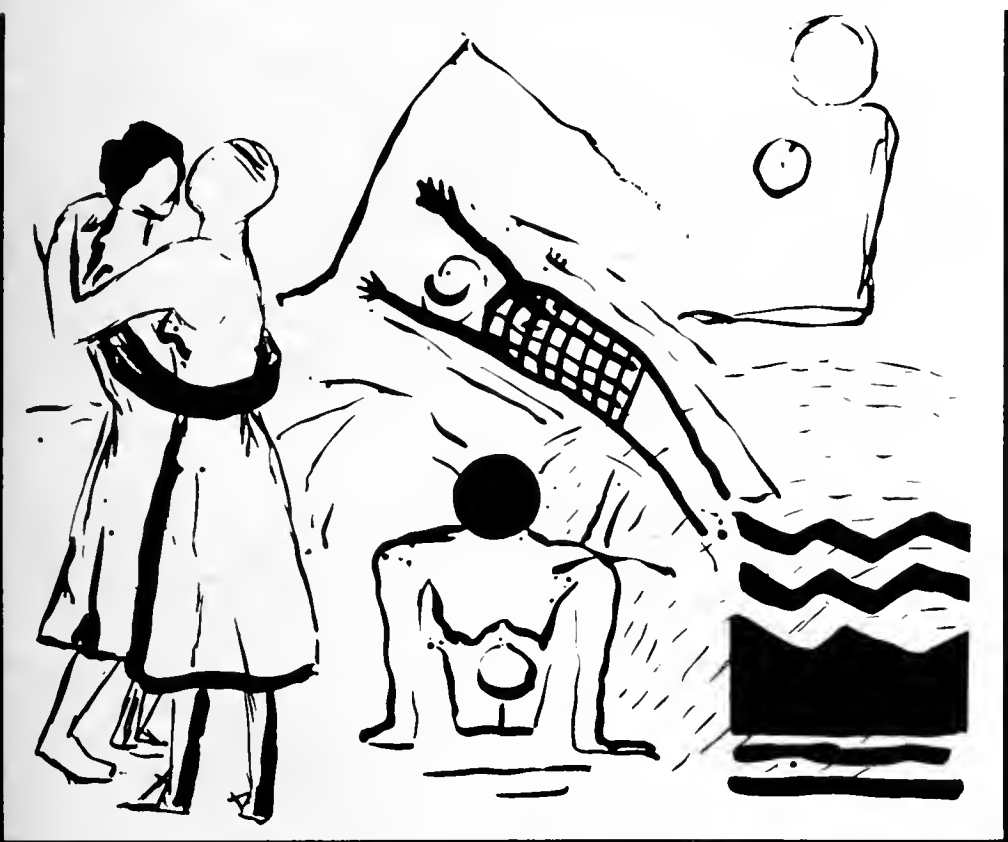
True enough, but not the whole story. The evolution of twentieth century fashion can be seen as a continuing battle between the purveyors of traditional high-heeled helplessness and the forces of functional androgyny, and *Vogue*, Hollywood and television have done their part. How about, for example, *The Avengers*, that masterpiece of Sixties gender-fuck? Considering how eager these feminists are to belong to the status quo, they might have done themselves a bigger favor by giving some credit where credit is due and investigating some of the inroads already taken. ●

Writer Michele Belling lives in Seattle, and is a frequent contributor to *TBP*.



# One Necessary Step

*The aesthetics of ambiguity, from Unparallel Views*



**Lynne Fernie's *One Night I Went to the Cameo* (ink on paper)**

What do lesbians do in the studio? Is there such a thing as lesbian art or lesbian aesthetic? With galleries such as Sparkes in Toronto available to lesbian artists, we might expect responses to these questions. However, their show *Unparallel Views*, which ran throughout May and was sponsored by Branching Out, gave evasive answers.

One might presume lesbian art warrants its adjective because it either refers to some aspect of recognizable lesbian experience, or is an expression of a specifically lesbian presence within the spectrum of sexual politics. It can participate in the unofficial community project of creating and controlling our own images.

The ambiguity suggested by the exhibition's title was reflected in the diversity of the work shown: works by ten artists, working in different media, whose techniques, styles and forms were as disparate as their subject matter. The artists were all lesbian, but no common thread of lesbianism ran through the show. Few works did draw upon lesbian experience: Lynne Fernie's two line drawings, for example, *One Night I Went to the Cameo* and *Echo*; or, the more disturbing *Still Sane* by Persimmon Blackridge and Sheila Gilhooly, composed of body casts and excerpts from the diary of a lesbian mental patient.

For the most part, however, the curators seemed to favour more neutral work. Hence their question regarding the existence of a "lesbian aesthetic." Such a question requires that viewers assume the existence of a uniquely or uniformly les-

bian world view, a shaky, if not dangerously limiting assumption. It also requires a visual language that communicates this perspective and a critical vocabulary that enables us to respond to this material. This poses problems too, for the appropriation and transformation of images is a relatively new project for women artists, lesbian or not. The notion of a lesbian aesthetic deserves thought and attention, but at this point it is still unformed. Cyndra MacDowell's colour photograph, *Heart in Hand* moves toward forming one. Its novel combination of body parts is erotic for its playful intimacy and familiarity.

On the other hand, it is difficult to know just what to do with the pastel lizards and other animals by Mary S Lyons. Donna Marchand's photos of lesbian celebrities were interesting to fans of Heather Bishop, but may have meant little to anyone who was not a women's music aficionado. No matter how technically proficient, most of the work could only be identified as lesbian art by reading the artists' bios in the catalogue.

*Unparallel Views* clearly demonstrated the difference between art by lesbians and lesbian art. Most of the work did not need the cover of a lesbian art show, and could have hung on the walls of many other galleries in the city. The concept of a lesbian show in a lesbian gallery is exciting, but *Unparallel Views* was only a first necessary step in realizing its more radical possibilities.

Maureen L. Phillips  
and Lee Waldorf ●

## A R T

While I was photographing a lino-cut by Stephen Andrews (*Riot, Calm! Luxury* at the Art Gallery at Harbourfront, June 28-Sept 8) two elderly women passed by. "Look at the Art," said one. "Oh, yes Dear," came the reply. Then a young child came and played around it. The point is neither to deplore the first reaction nor to romanticize the second. The point is that in certain circumstances, and for certain groups of people, there are opportunities to involve people in art who would never by themselves dream of going to a gallery.

At Queens Quay in Toronto a recreation area has been created where there were once warehouses, factories and ships. The Art Gallery at Harbourfront is part of this new city playground. It is an important gallery for this reason and also because it exhibits innovative shows which include work by young artists from the city.

*Riot, Calm! Luxury* is a show of fifteen young Toronto artists organized around a line by Charles Baudelaire — "Everything there is beautifully quiet, /Luxury, calm and riot." The show is organized by Oliver Girling, a Toronto gay artist, and includes work by Tony Wilson and Sharon Cook, among others. (See *TBP* Jan/Feb 1984.)

Only three of the artists in this show are exhibited in the gallery itself. The remainder — sculpture, installation, wall mural, banner — is spread around the grounds of Harbourfront.

A free catalogue which is available in the gallery helps to make the work even more accessible. There is however a major problem. Like the very attractive catalogue produced by the organizer of the Late Capitalism show earlier this year at the Art Gallery at Harbourfront, the essay by the organizer of the show makes very difficult reading. It is a pity to spoil an opportunity to widen the audience for contemporary art with writing that would never make it past the editor's desk at any magazine for a general readership.

Stephen Andrews' work deserves far more notice than it has received. This lino-cut which is exhibited outside the gallery on a grassy slope consists of two mirror image figures. The figures within the figure make a kind of internal labyrinth which is very characteristic of Andrews' work. These entrails seem to tunnel under received ideas of being gay or straight and develop a highly personal and rather odd mythology about androgyny and spirituality. Alan O'Connor ●

## NON-FICTION

School is upon some of us, and for the others, there seems to be a general longing for some form of academia. The American Psychiatric Press has recently published two titles of interest to the insecure: *Innovations in Psychotherapy with Homosexuals* (edited by E Hetrick MD, and T Stein MD) and *Psychiatric Implications of Acquired Immune Deficiency Syndrome* (edited by S Nichols, MD and D Ostrow MD, PhD). From Anchor Press comes probably the first practical and comprehensive guide to the problems faced by gay parents. *Gay Parenting* (Joy Schulenburg/\$13.95) is a complete guide for gay men and lesbians with children. Morrow Press has published *Our Three Selves: The Life of Radclyffe Hall* (Michael Baker/\$17.95) in light of the current revival of interest in Hall. Oxford University Press will be releasing their own book

dealing with lesbian nuns. *Immodest Acts: The Life of a Lesbian Nun in Renaissance Italy* (Judith C Brown/\$20.95) deals with the well-chronicled life of Sister Benedetta Carlini and the early Western attitudes toward lesbian sexuality.

1985 brings to a close the United Nations Decade for Women. Research carried out by the Centre for Cross-Cultural Research on Women at Oxford University has been published in the form of *Women: A World Report* (Oxford University Press/\$26.75). The book deals with the international position of women within the last decade and includes a series of personal reports by women about women. The writers included represent both developed and under-developed countries. *Sexuality and Its Discontents: Meanings, Myths and Modern Sexualities* is the most recent publication by gay academic Jeffrey Weeks (Routledge & Kegan Paul — soon to be released in North America).

*Peak Condition* (Simon & Schuster) is the latest offering in the on-going contribution of body-boy Scott Madsen. Although Madsen assembled this book as yet another of the many home-fitness books available on the market today, *Peak Condition* has more merit as a coffee-table or bedside book. Distributed by the Fireside Books Dept of Simon & Schuster, the book uses the same photographers of Madsen's *Poster Book* (sixteen full-colour posters suitable for framing) as well as the assistance of the unknown blond female that happens to appear at the end of Madsen's recent video. Melissa Miller makes her appearance in chapter six: *Mutual Assistance and Mutual Admiration*. Scott has finally left the security of the Soloflex nest and seems to be flying quite well on his own. Andrew Thomas Keith ●

## FICTION

*Other Women* (Signet/\$4.95) is the latest title from author Lisa Alther; *Kinflicks* and *Original Sins* being two of her other recent books. Described as "warm, witty and deeply moving," the novel traces the story of two women through a journey of love, guilt, tragedy and joy. *Punch* author Alan Coren has published a collection of short humorous works worth looking at: *Bumf* (Robson/\$12.95). Included is the authentic text of the 1920 love letter written by Kafka addressed to his hat-stand, the poems DH Lawrence sent to "another part of my body," as well as Coren's gay graveyard scene from *Hamlet*.

Andrew Thomas Keith ●

## OBITUARY

The English writer and painter Oswald Blakeston died on June 4, of natural causes. He was 78. Blakeston was best known for his experimental novels and stories, his brief, gnomic poems, his travel books and cookbooks. Most of his work was published in his native Britain but in recent years two books were issued by North American presses — the novella *Pass the Poison Separately*, published by the Toronto gay press Catalyst in 1976, and a collection of poems, *Journies End in Young Man's Meeting*, published by Little Caesar Press in 1979. His work appeared in several gay anthologies and influenced writers such as Ian Young, Dennis Cooper and Gavin Dillard. He is survived by his companion of many years, the painter Max Chapman. Ian Young ●

**Some rules:** Gay sex is still illegal if either party is under 21 years of age, or if more than two people are involved, regardless of their ages. Please word your ad accordingly. The Ontario Human Rights Code prohibits specifications based on race, age or sex in any ad offering employment. Personal ads offering scenarios that might reasonably be read as racially or otherwise abusive or stereotypical must clearly indicate that what is being requested is mutually consensual sexual play and not relations of genuine subservience, such as employment. We reserve the right to refuse or alter any ad.



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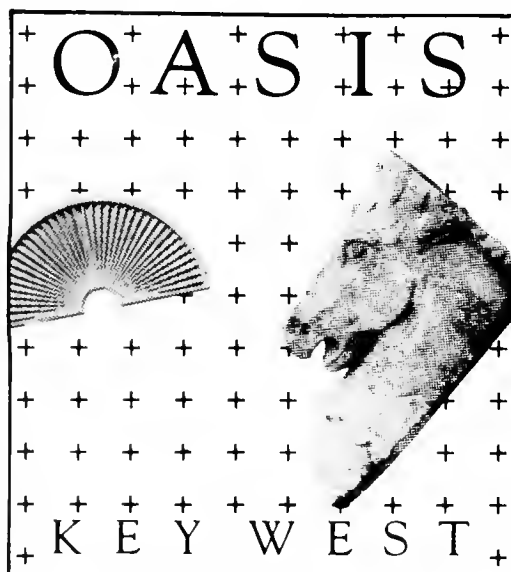
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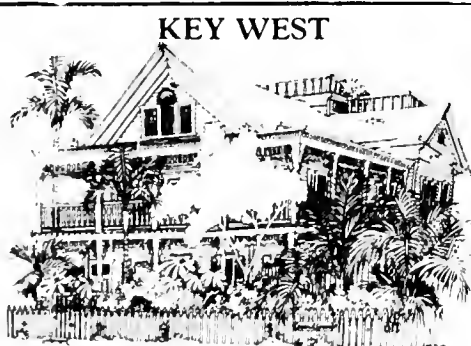
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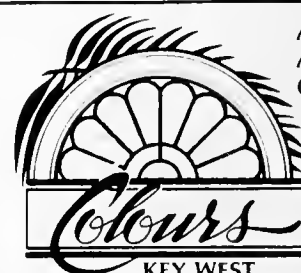
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### HONG KONG IN DECEMBER!

22 YEAR OLD SEEKS companion for travel to Hong Kong, Macau, Canton for three weeks. To share experiences and expenses, reply Larry White, 3916-105 Street, Apt 203, Edmonton, Alberta, T6J 2P2.

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## BUY & SELL

THERE'S A BOOK BEHIND THIS MAGAZINE. London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive... engage any generous intelligence." The book is called *Flaunting It! A Decade of Gay Journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called "a pleasure to read... so well editing that it becomes a document of the first decade of gay liberation." Send \$9.95 today to Flaunting It!, Box 639, Stn A, Toronto ON M5W 1G2.

### WE PAY CASH

FOR USED GAY magazines. Orion Books, 544 Yonge St (4 doors north of the Parkside Tavern) Toronto, Ontario M4Y 1Y8. Tel. 923-5537.

WANTED TO BUY: Copies of episodes of TV series "Brothers" for VCR (VHS format). Drawer F435.

## VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

## GROUPS

MAN/BOY LOVE. News, art and opinion. Bulletin and other information \$1. NAMBLA, 537 Jones St, N° 8418, San Francisco, CA 94102.

## OTHER

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall, Toronto, or call 362-6928 or 961-8046. We are here to help you.

## OBITUARY

ROBERT E.E. SNIDER. September 11, 1946 - August 14, 1985. In loving memory of his friends and lover Michael Hersco.

## PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison min-

ple. I enjoy soft music, sports and kids. Mr. Ballard Tells, 167-379. BOX 4571, Lima, Ohio, 45802.

I AM A VERY LONELY PRISONER in Ohio looking for that very special person to enter my life. I will be getting out of prison in October this year and would like to have someone to share my life and feelings with. My name is Orlando Calloway. I'm a white male 25, 5'10" 165 lbs, blue eyes and blond curly hair. I'm interested in gay men 18-30. I am very sincere about a relationship so please be honest with me. Send photo. Orlando Calloway 153-321, BOX 45699, Lucasville, Ohio, 45699-0001.

## PHOTO: KONNIE REICH



istry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

I AM 28 YRS OF AGE, 5'8" 150 lbs. I enjoy sports, music, reading and chess. I am uninhibited, have no racial hangups and will write anyone who is willing to correspond with me. Franklin E Banks. No 153-182 BOX 45699, Lucasville, Ohio 45699-0001.

I AM SEEKING TO establish a true, sincere and honest relationship with someone to share my thoughts, feelings, ideas and future plans with. I wish to correspond with an individual who shares the need to be listened to, taken seriously and understood. I'm 26 years of age, 150 lbs, black hair, brown eyes. My hobbies since confinement are reading, writing and furthering my education. Mr Erik Dunn. No 144-549 BOX 45699, Lucasville, Ohio 45699-0001.

TO WHOSOEVER MAY BE INTERESTED; I am a very lonely prisoner, without friends or family. My loneliness has caused me emotional, mental and spiritual depression. I would be thankful to correspond with anyone before I lose myself in loneliness. Mr Tony Mitchell. No 159-788 BOX 45699, Lucasville, Ohio 45699-0001.

MATURE 36 YRS MALE SEEKING communication with anyone who is sincere, intelligent and has an unquestionable sense of understanding. I am interested in communication with people concerned with life and other peo-

LARRY MOORE, 6'4" 205 LBS. Tall, dark, handsome, needs to hear from all. It's been a very-long time. Someone please write. Larry Moore 173-820, BOX 45699, Lucasville, Ohio, 45699-0001.

I AM A 33 YRS OLD BLACK MAN, that is very lonely, need to hear from anyone who will write. Please write to Eddie Vance Jr. 172-749, BOX 45699, Lucasville, Ohio, 45699-0001.

I'M TED BEAVERSON, 22, WHITE, very lonely and starving for love and friendship. Interested in corresponding and sharing a meaningful and sincere friendship with those of a truly caring and honest nature. All letters of love and support will be answered. Please enclose an envelope so I can respond to letters. Ted Beaverson 171-401, BOX 45699, Lucasville, Ohio, 45699-0001.

PRISONER SEEKS MEANINGFUL correspondence, well-read with a wide range of interests. I will gladly answer all who respond to my plea. Maylon R. Wylie, 177-077, Box 45699, Lucasville OH 45699 USA.

GWM, 22, 5'9" 135 lbs, green eyes, brown hair, is looking for a very womanish gay male, who will treat me as a little infant with diapers and everything, and who likes the same, or would just like to treat me as such. Please write. I'm a prisoner now but will be out soon. William Perry Lacey, 206637, Box A, Oakdale Iowa 52319 USA.

GWM PRISONER, brown hair, blue eyes, 5'10" 160 lbs, would like to meet a GWM to spend time with upon release. Timothy A Joseph, 069348, Box 500, B-116, Olustee FL 32072 USA.

## FRIENDS

### MALE

### INTERNATIONAL

I HAVE ALWAYS wanted to have mail correspondence with other men like me in other countries. I'm Cuban, 35 years-old, dental surgeon, blue eyes, blond hair, 175 m tall and I desire to have friends. I can speak english and spanish. Drawer F437.

HAIRY MEN/ADMIRERS. Big, uncensored, sizzling-hot US/Canadian ad listings. Bears, fur-lovers, trappers. Nude infopixpak: Man-Hair, 59 West 10th, NYC, 10011.

### SUPER 60 FOR ELDERLY MEN

MEN 60 OR OVER seeking mates of similar age for caring, sharing life, hobbies, travel, fun, J/O. Local/national monthly listing. Free service. Send long self-addressed envelope. Box 103, 606 West Barry, Chicago, IL 60657.

MALE, GAY, 29, healthy non-smoker seeks honest woman for friendship and marriage. Serious commitment. Drawer F297.

ATTRACTIVE, CULTURED, Japanese single male loves girls, art and music. Seeks romance! Fred, (416)961-8468.

GAY MALE 26, seeks personable lesbian, 22-28, non-smoker, working professional preferred, for mutual straight appearances/possible live together, no strings attached — environment. Drawer F463.

ARE YOU A tan gentleman, blond, blue-eyed, well-built, 25-35 years, financially responsible for some help and needs his Canadian citizenship? I am a 5'6" attractive Canadian gay lady, 30s, dark long hair, dark eyes, large tanned breasts. Gypsy Mary, 2197 Girouard St, Montréal PQ H4A 3C4.

### NATIONAL

#### TRAVEL COMPANION

RETIRED PROFESSIONAL LIVING WESTERN CANADA seeks travel companion — US, Europe, wherever. Attractive, well equipped, versatile bedmate. Classical music, theatre, sun, sex-pots. Photos exchanged. Drawer F456.

GWM YOUNG, ATTRACTIVE, and loving seeks mature, sincere and caring male for lasting relationship. Please write soon, will answer all. Drawer F356.

### ALBERTA

#### OUT IN THE TUMBLEWEED

YOUNG ARTIST, flashing eyes, floating hair, at home in the vastlands but eager to meet fellow settlers. Is there a homo home on the range? (If not, I'll risk a visit to Edmonton.) Write M.G., Box 688, Mayerthorpe, AB T0E 1N0.

### CALGARY

#### FUCKBUDDIES

FUCKBUDDIES FOR REGULAR and/or occasional sex wanted by couple. Max waist 32". Discretion and mutual trust a must. Write Box 1002, Calgary, T2P 2K4.

A MOUNTAIN TRAIL under a blue, blue sky; falling leaves; movies, dancing, skiing Louise, being silly, snuggling close, the whispered words "I love you"...like it? GWM, 31, 5'9" 125 lbs, red/green, bright, likeable, straightacting seeks bright, affectionate, reliable GWM under 32 who likes self and others. For good times, friendship, possible relationship. Prefer slim, blond "boy-next-door." Please write: R.M. Box 165, 401 - 9 Ave, Calgary, T2P 3K5.

#### TOILET REQUESTS

ACTION SIR! Slave is available weekday evenings for master who is into scat, water sports, whipping. Descriptive letter gets descriptive reply. Slave is not able to travel due to type of business. Phone 243-8398 or write Suite 188-181, 401 9 Avenue SW, Calgary, Alta, T2P 3K5.

#### DO YOU LOVE TO CUDDLE!

GWM, LATE 30s wants to meet you. Have own apartment and do not enjoy the bar scene too much. If you're over 25 and stable, please contact me. Drawer F464.

### MANITOBA

#### SOUTHWEST RURAL MANITOBA

SOUTHWEST RURAL MANITOBA. 31 year old, inexperienced, passive, GWM, seeking dominant muscular well-hung gay Bi white males for demanding weekends. A serious relationship is not necessary but pleasure a must. I am a professional but would enjoy strong, physical, erotic sessions with non-professionals. Some professionals bore me. Enjoy swimming, music, motorcycles, sports, cars and horseback riding. A photo appreciated and discretion essential. See you. Drawer F301.

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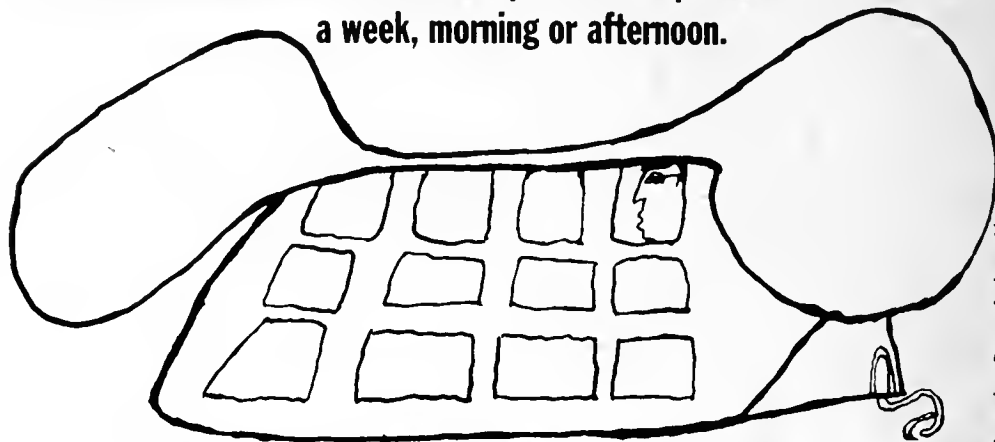


Illustration: Renata Janiszewski

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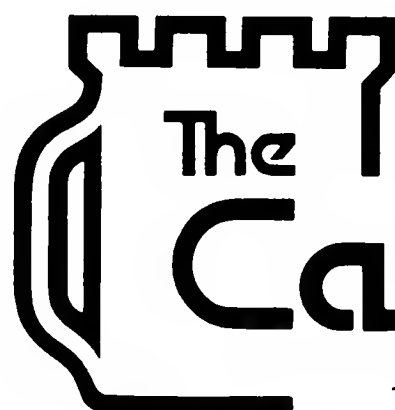
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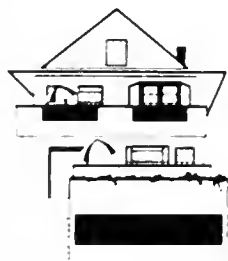
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## ● O N T A R I O ●

### CANADIAN INDIAN

32, 5'7" 145 lbs. Would like to spend time with sexually active male to age 45. Tall, hairy, musky men turn me on. Phone and photo if possible. Work in Northern Ontario but travel to Toronto frequently. Drawer F372.

## ● SOUTHERN ONTARIO ●

CAMBRIDGE GAYS, where are you? GWM, 35, regular guy, non-promiscuous lifestyle, would like to meet same. Interests: travel, music, concerts, theatre, outdoors, good times, quiet evenings, levis, boots. Open to lasting relationship. Drawer F387.

PORT HOPE AREA professional man, 38, 5'6" 140 lbs, blue eyes, brown hair, attractive, athletic, into body-building, reading, gardening, movies, theatre, quiet times, seeks younger athlete/bodybuilder for friendship. Drawer F479.

### MONTREAL-TORONTO CORRIDOR

OTTAWA MALE, ATHLETIC, attractive, a variety of interests, above-board, seeks male with similar qualities for beginning dating, possibly leading to long-term relationship. I can be serious and sensible or spontaneous with a sense of humour. Am non-alcoholic, non-drug user and mild cigarette smoker. At 5'7", I weigh 160 lbs. I like to be bare-bottom spanked, enemas and can do same in return. I want to fulfill fantasies in these regards. All apply and uniform as part of job men interest me. Please, only sincere, above-board need apply. Drawer F469.

### TORONTO/OAKVILLE/BURLINGTON

I ENJOY SOPHISTICATION and simple good nature, Cheruti and torn T-shirts. I love work but I play hard and well. I hate being alone and I love the idea of having someone close. If you're fit, educated (very), creative (fabulously) and diverse (motorcycle maintenance to wildflower identification), a real nice guy who's opinionated, romantic, sincere and fun, 24-34, spend 34¢ and meet another. Drawer F468.

## YOU ARE OVER 50

AVERAGE HEIGHT AND WEIGHT, open marriage, enjoy boot fetish, GWM all the aforementioned, anxious to meet you and develop mutual needs in sex etc. Toronto to Hamilton. Drawer F474.

## ● L O N D O N ●

GWM, 25, masculine, attractive, not into gay scene, loves the outdoors, jeeps, Miller, denim, cats, seeks active friends over 25. Photo appreciated. Drawer F425.

## ● H A M I L T O N ●

### HAMILTON AREA

LOOKING FOR GROWN MALE ANY COLOUR who wants to serviced on a regular basis by straight type male, my place; non-promiscuous, utmost discretion assured, one person service is healthier; am very good at it. Photo nice not necessary, answer all, return photo — might be what you have been looking for. Drawer F457.

SUBMISSIVE MOOD, let me warm you up by jerking you off, then make you all hot and sweaty by fucking you. GWM 22 wants you, photo appreciated. Drawer F475.

GENTLE, TENDER, attractive man wanted by GWM 22. Take time to make me feel relaxed then fuck me gently. Photo appreciated. Drawer F473.

## ● B R A M P T O N ●

### 3 HOT TIMES

GWM, 24, 6' 170 lbs, boy-next-door good looks, into all athletics looking for hot couple into raunchy encounters. Photo and phone appreciated. Drawer F442.

ATTRACTIVE GWM, 31, blond, 130 lbs, seeks attractive young slim smooth-bodied boyish type male for sincere love and possibly monogamous relationship. Brampton. Drawer F476.

## F R I E N D S

## ● T O R O N T O ●

LONELY WHITE MALE, 24, seeks oriental for gentle times. I am a student, 5'7" 125 lbs, slim, seeking student or young professional. I am very discreet and health conscious. Send photo and letter and I will do same. Jeremy, 65 Front West, N° 030-142, Toronto, ON M5J 1E6.

YOUNG MAN, 5'9" 170 lbs, medium fit build, seeks young male for camping and fun. Drawer F298.

### NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9 am to 7 pm.

DOMINANT GWM 50, 5'10" 180 lbs, hairy body, clean-shaven, straight-appearing, can be strict but affectionate, seeks submissive guy into most things mentioned in these ads. I am not into heavy drinking or drugs. Drawer F370.

ATHLETIC MALE, 6'2" 180 lbs, tired of the bar and bath scene, seeks same under 35. Photo/phone number. Drawer F381.

### BLACK MEN

WE'RE GWM COUPLE who would like to meet you. Easy-going, easy to get along with. Into music, videos,

ENEMAS AND RELATED AIDS-safe analerotic enjoyment with attractive GWM. Experience not essential. Open-minded interest and enthusiasm is. Photo if possible please. Drawer F432.

EXOTIC DANCER OF DREAMS. Very special TV/TS seeks an AIDS-safe man to love and live with. Very great rewards await us finding each other. Suzi, Box 226, Stn G, Toronto, ON M4M 3G7.

SEEKING J/O ENTHUSIASTS, 25-35, for fun and safety; am 5'7" 145 lbs. Let's enjoy together. Drawer F480.

## PHOTO: KONNIE REICH



entertaining and fun. Drop us a note if you like. Hopefully, there's a great summer ahead. Drawer F376.

GAY MALE POET/artist pagan (Irish druid), 36, slim, health-oriented, but not good-looking, seeks long-term relationship with someone with similar interests, 25-38. "The best lovers are friends, and the best friends are lovers." Drawer F366.

### WELCOME BACK

MALE 38, seeks university student for casual encounters during school year. Must be greek active and extremely well-endowed. Willing to encourage any special interests. Frank photo and letter to BOX 1057, Stn "F", Toronto, M4Y 2T7.

### BLOND-BLUE EYES-ATTRACTIVE

27yrs, 5'11 170lbs likes to enjoy people. Interested more in fun and sex than with heavy relationships. Drawer F436.

### LITTLE BROTHER WANTED

GWM 25, 5'9 155lbs, brown/blue. Seeking fun with "little brother" under 22, any race, for movies, concerts, etc. Into J/O, Oral, nothing heavier. Letter about self, phone no. to Drawer F434. Photo appreciated. Go for it!

EGLINGTON/VICTORIA PARK HANDSOME 26yr old would like same in area. Brown hair/eyes, hairy chest, 150 lbs. Have preference for dark men. Drawer F433

### FRIENDS WANTED

SHY 21, SHORT (5'3), chubby but not bad looking. New to Toronto. Would like friend to go to show with etc. Friendship is what I'm looking for right now. If you'd like to be friends — write! Photo not necessary. Drawer F431.

I AM A 22 year old looking for a gay prisoner pen-pal. If you're in prison and want a pen-pal, send me a picture of yourself and an address. Age doesn't matter. I care, I understand and I'm gay too. Hear from you soon, Leonard. Drawer F470.

GOOD LOOKING GWM, 35, 5'9" 155 lbs, seeks younger masculine guy, 20-30, with little body hair, into camping, canoeing, sailing, biking, etc for friendship and possible relationship. Uncut definite plus but not necessity. Life is too great to spend in the bars. West Toronto, Mississauga. Photo. Drawer F379.

ATTRACTIVE, NON-PROMISCUOUS, health-conscious professional (two university degrees) Chinese, 25, 5'9" 145 lbs, moustache, warm, affectionate, sensitive, romantic, mature, stable, independent, not into bars. Seeking compatible GWM, 21-25, with similar qualities for sincere friendship, possible long-term monogamous relationship. Must be non-smoker, financially secure, reliable, honest, loyal, masculine. Detailed letter/phone. Photo appreciated (returnable.) Discretion assured/expected. Drawer F351.

ASIAN (OR OTHER) MALE under 25 sought for monogamous relationship by a very sincere, clean living nice guy 41, 5'8" 135 lbs. 597-1215. After Aug. 23.

GOOD LOOKING 24 year old body builder wants ass kissed. Drawer F443.

FUN-LOVING, GOOD-LOOKING GAY male couple, 33, 37, not into promiscuity, drugs, booze or smoking,

seeking similar good-looking, well-built men between 25-35 for good times! Reply with photo and descriptive letter. Drawer F359.

GWM 45, 5'10 155 lbs, greying hair, moustache, beard, caring, stable, warm seeks friendship possible relationship. Nipples a turn-on, also massages. Looking for gay males with similar interests to 50, preferably slim. Photo and phone no. appreciated. North/Toronto. Drawer F440.

SINCERE, FATALISTIC GWM (25, 5'7" 140 lbs) seeks same. Life's a cabaret but a scary proposition alone. Let's share the slings and arrows of outrageous fortune. I'm cute, not gorgeous, witty yet corny and a frustrated romantic. You are honest, realistic and have a massive sense of humour. Let's meet and see if life can be sunshine and lollipops. Photo please. Drawer F466.

GWM, 5'7" 165 lbs, 28, would like to meet truck driver types; chunky, muscular, hirsute, for long love-making nights. Nothing kinky. I'm easy-going. Friends welcome. Reply with photo and letter. Drawer F465.

### BRIGHT SENSITIVE AND SINCERE

BOYISH LOOKING ORIENTAL early 30s would like to meet sincere, down to earth, professional type for friendship, possible relationship. Non-smoker. Please reply with photo and telephone number. Box 312, Stn F, Toronto, M4Y 2L7.

### TITS & ASS CAN CHANGE YOUR...

THE SONG SAYS IT ALL! Blond, 38, 160 lbs, reasonably attractive, searching for man with initiative to engage me in imaginative and safe erotic adventures. Box 312, Stn J, Toronto ON M4J 4Y8.

### ARE YOU INTO BODY WORSHIP?

GWM, WANTS BEEFCAKE PAL, any age or race, who enjoys showing it off. I'm 40, 5'11" 155 lbs, good shape, professional, educated. Interests—film, dining, travel, art, theatre, running, cycling, architecture and muscleboys. If you'd like both attention and friendship, drop a line. Drawer F367.

### CHUBBY DAD NEEDS SON

I'M 48, 6' 210 lbs, HONEST, stable, intelligent, open-minded, and enjoy travel, movies, long walks, plays, cuddling, art, intimate evenings, and a sense of humour. I need friendship and affection. What are your needs? BOX 1056, Stn "Q", Toronto. M4T 2P2.

### WANT MEN IN UNIFORM

29 YEARS OLD 5'10", blond hot and horny seeks hung mature men for raunchy sex. No strings attached. Detailed letters and photo. Drawer F427.

### SWIMMER

GOOD LOOKING MALE 34, 5'8" 140 lbs, black hair, moustache, swimmer. I want to give head to discreet hung bi or straight male to 40. Photo/phone. Drawer F428.

WANTED: DENIM, RAPE, AND BALL WORK. Keep your jeans on, take your meat out your fly, holes in my jeans let you rape my ass, twisting my nuts for a handle. Age and looks unimportant — just jeans and brutal horniness (and an AIDS-safe condom please). Drawer F448.

SKINNY (BUT HORNY), NOT "ATTRACTIVE" (but "hot"), moody (but sincere), mid-30s (but playful), artistic-intelligent (but not snobbish) GM seeks similar GM as friend (who likes to fuck). Drawer F445.

WANTED DOMINANT HOT YOUNG MASTER, any race who likes fucking and watersports for weekly sessions by slim attractive slave who works out. 6' 155 lbs, 38 yrs. I'll do everything to satisfy your fantasies. Beginners OK, assistance considered. Drawer F447.

### BROWN HIRSUTE MALE UP TO 45

SOUGHT BY 5'10" 155 LBS. WARM AND affectionate male in forties. Liking movies, music, good food, cuddling. early nights would help! Dislike bar/disco scene. Invest in a stamp — surprise us both. Drawer F452.

### CHUBBY WANTED

GWM, 35, 5'11" 140 lbs, moustache, seeks friendship with big (225-300 lbs), hairy, bearded GWM over 40. Interest in art, travel, music. Phone/photo. Drawer F467.

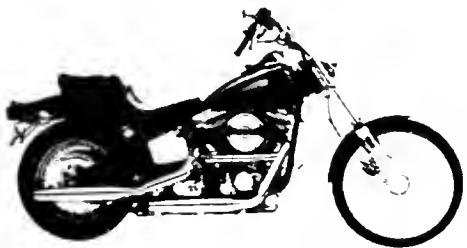
YOUNG, HUNG, RAUNCHY, dominant top serviced regularly by submissive, attractive bottom 6' 155 lbs, 38 years, long stoney sessions. Assistance considered, send explicit letter. Drawer F472.

FRIENDSHIP AND LOVE wanted and needed by a man in his 40s who is a nonsmoker-intelligent-loves affection-not afraid of commitment. Enjoys life. Drawer F363.

GWM, 24, 6'11", semi-handsome, non-smoker. I'm sensitive and independent. Sincerely want to meet a mature male, 24 to 30s, who feels that bars and terrific looks are least important. Must be serious and needs, like myself, a one-on-one relationship based on love and caring for one another. Drawer F352.

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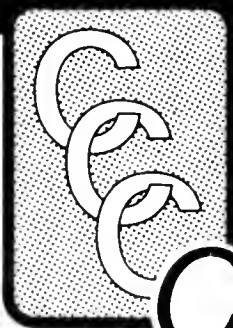
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## HOT BUNS

GWM 30, 145 LBS WANTS hung men who enjoy hot buns for lunch at my place. Photo and phone, appreciated. Drawer F426.

I SEEK A STRONG MAN WITH HEART, intelligence and imagination who is interested in trying to forge a committed relationship. Someone masculine, but not invulnerable, in good shape or getting there, positive and with integrity. I'm 36, 5'8" 140 lbs, blue eyes. Sexually, I am an experienced bottom into leather, denim, boots, BD, SM who needs a topman to explore and expand my limits, but who isn't afraid of affection and romance. Someone health conscious and non-promiscuous. Outside of the sexual arena, I am self-reliant in career, talented, with many outside interests. Take a chance. Photo optional. Drawer F403.

GWM 27, ATTRACTIVE, MASCULINE. WOULD like to meet guys who like wearing black clothes and a little black leather for fun and friendship. Drawer F462.

GWM STRAIGHT ACTING, MASCULINE, 28, 5'8" 150 lbs. Attractive, discreet, funloving would like to meet straight acting, attractive male 18-30 for fun and possible relationship. Drawer F461.

GWM 32, 5'8" ATTRACTIVE, HEALTH CONSCIOUS, looking for new friends ages 25 to 45; who enjoy dancing, theatre, other social events and romantic, clean sex. Photo and phone number appreciated. Will answer all. Drawer F454.

SUBMISSIVE GWM, HANDSOME, MASCULINE, intelligent seeks handsome, masculine, intelligent leather/denim master. Strip, collar and shave me. Dominate and humiliate me. Am not a transvestite but find feminine lingerie and/or French-Maid uniform to be a humiliating turn-on. Please send photo and phone number. Drawer F453.

GAY MALE 25, not into the bar scene, seeks masculine hairy guys to 30 for fun and friendship. Call 489-8701.

HANDSOME, MUSCULAR MALE, considered hot, 26, 5'10" 160 lbs with "meaty" ass wants to get ploughed for hours by hugely endowed, good-looking men, especially dark-haired with moustache. Can be versatile. Use rubbers. Photo and phone appreciated. Drawer F466.

### POSITIVE YOUNG DREAMER WANTED

"POSITIVE YOUNG DREAMER wanted." You're young, love life and want a meaningful relationship with a stable, energetic, handsome GWM. I'm 5'10", slim, a person of action and cause— not effect. If you have a dream for the future, write about it and your self. I'll hold you letter in confidence and reply, if photo and phone (address) are included. Drawer F478.

### HAVE HIGH HOPES & EXPECTATIONS

WISH TO MEET a partner for hot safe versatile sex sessions and good times. Ideally, you should be fit, over 160 lbs, well-hung to 45 years. I am fairly good looking, medium size, clean, mature, well-educated and tolerant. Have much to offer. Take a chance on me. Contact Box 283, 275 King St E, Toronto ON M5A 1K2.

### MUSCLE BUDDY WANTED

GWM, 31, 6'2" 178 lbs, seeks weight-lifting training partner. Would enjoy naked work-outs with home weights or regular gym attendance. Optimal turn-ons TT, S/M, B/D. Drawer F398.

GWM, 28, 6' 165 lbs, blond/moustache, educated (2 degrees), self-employed (3 businesses), dynamic, fun, humorous and outgoing. I want a permanent relationship— no one-night stands. However, I am selective: you must be 25-32, intelligent, ambitious, down-to-earth and patient enough to make a friend. Interests include: camping, finance, antiques, travel. Respectable, sincere persons are invited to call 887-9434.

### LEATHERMAN WANTED

YOUNG ATTRACTIVE ORIENTAL; TURNS ON TO leathers, boots; seeks any guy who likes wearing leather chaps, pants, jacket and boots. I am novice but eager to learn. Age, race unimportant. No SM. Will answer all replies. BOX 2924, Scarborough Stn., Scarborough, M1W 3P4.

### YOUNG BLOND GOD WANTED

I'M 32, 5'8" 145 LBS, BLOND — BLUE EYES: looking for a friend-lover-companion who is 6', blond, slim body, butch, straight looking, super-hung topman 18-25. Free to travel possible free trip to Europe, all expense paid, 4 weeks. Nude picture must. Where is my young blond god? Make my trip. Drawer F460.

GOOD-LOOKING FASHIONABLE Chinese male, 24, 5'9" 138, brown hair, eyes, straight acting, fun-loving adventurous. Seeks WM to 30 for get-togethers, possible relationship. Candid replies with phone to Box 1128, Stn F, Toronto, M4Y 2T8.

### WATERSPORTS

THE FOUNTAIN OF YOUTH does exist. GWM, 30, hung, uncut, good build, cleanshaven. Have downtown apartment. Would like to meet well-endowed beer drinkers for wet times. Light S/M, smoke, poppers, hot videos. Member of NY Golden Showers Association and Rain-

makers. Photo and phone appreciated but not necessary. Drawer F306.

MONOGAMOUS LOVER SOUGHT by GWM out-going 34, 6'2" 185 lbs. Handsome. You are 25-40, intelligent, sincere, witty, clean-living, emotionally honest who enjoys evenings out or cuddling at home. No one-nighters. Drawer F416.

MUSCULAR ATHLETE OR bodybuilder wanted. You will be used for discipline, humiliation, bondage. Your limits respected. No sex required. Novices, marrieds OK. Very discreet. Drawer F415.

GWM, 31, blond hair, blue eyes, professional seeks masculine guy 21-25 for friendship, possible relationship. Race not important. I enjoy weekends at the cottage, reading and going to movies. Photo appreciated and returned. Drawer F383.

I'M SINCERE, HEALTHY, bright, monogamous, warm, positive and presentable. I enjoy laughter, friends, my career, travel, running, long walks, etc. I am not interested in the bar scene or casual sex. I'm 31 years old, 5'8" 130 lbs and have dark hair and beard. Phone and photo appreciated. Drawer F392.

# HOT PICS

*IF YOU HAVE A HOT PIC OF YOURSELF — OR YOUR FAVOURITE HOT PERSON — TBP WOULD LOVE TO SEE IT. SEND YOUR HOT PICS (FIRE-PROOF ENVELOPES, PLEASE!) TO TBP, BOX 7289, STN A, TORONTO ON M5W 1X9.*

*Photos remain the property of the photographer and will be returned.*

### BLACK LOVER WANTED

TALL, FAIR, FIT, reasonably attractive male seeks interracial relationship with someone, probably in thirties, who practices mutual respect and has hopes for more than a one-night stand. Call 656-4521 (except 2-25 August) or write Drawer F389.

WRESTLING GWM 29, slim, short, interested in wrestling, total novice. Seeks other beginners or experienced guys willing to "teach". All replies answered. Drawer F390.

### ● O S H A W A ●

YGM, 25, 5'8" 125 lbs, office worker, sincere, stable, lonely, likes quiet life, loves Golden Horseshoe but enjoys camping in rural areas on weekends. Seeks friendship and possible relationship. Any nationality, okay. Brains more important than looks. E.D. Drawer F391.

### ● O T T A W A ●

WARM, SINCERE, GIVING guy, attractive and stable, interesting and active, mid-forties, not into the typical gay scenes, looking for younger guy to share with. Willing to offer emotional and financial assistance. Good opportunity for the right guy. No drugs, out of town invited. Reply Drawer F070.

NEW TO CITY, seeking men into rubber, leather, raunchy scenes, switching roles. I am 35, hairy, hefty, honest, cuddly, healthy. Send detailed letter, photo, phone to Drawer F337.

### OTTAWA AREA GUY

MASCULINE GWM. I am 27, 6'2". I work out with weights regularly and am in good shape. I am straight looking, affectionate and sincere. I have a variety of interests which include music and bike riding. I would like to meet a similar male to 30 years for friendship and possibly a relationship. Photo appreciated and discretion assured. Drawer F308.

SUBMISSIVE MALE, 30s, GENEROUS, craves occasional meetings with dominant guy under 30. Very discreet. Eager to serve. Drawer F429.

GORGEOUS? ATTRACTIVE? INTO BARS, discos? Feh!!! But, if you're warm, friendly, with a good sense of humour, well employed, under 35, similar guy would like to meet you. Drawer F430.

TALL, ATHLETIC, ATTRACTIVE GWM, 34, healthy, clean, wants to meet aggressive, dominant man, 35-55. Not into bar/bath scene. Other interests: theatre, travel, sports. Phone and photo please. Drawer F477.

### ● M O N T R E A L ●

MONTREAL CANADA. French speaking, honest gay male, in business, like outdoors, quiet life and cities, enjoy travelling, has good sense of humour, social, gentle, discreet, sensible, healthy, love animals, fully alive, enjoys outside dinners, open minded. Welcome decent, attractive men 16-22 years old to visit my home and Swiss Chalet, will give hospitality and good times, to enjoy the finer things of life. Answer and a recent photo, please, a must. André, Box 115, Stn R, Montreal, H2S 3K6. Telephone 1-514-277-7834.

### ATTRACTIVE FRENCH MASTER

LOOKING FOR VERY YOUNG SLAVE for initiation. Beginners welcome. I'm tall, dark hair, mid 30s. Can receive Montreal, Québec or move. Send photo. Drawer F446.

### ● N E W F O U N D L A N D ●

#### I'M YOUR SLAVE SIR

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COMPETITIVE BODYBUILDER. 50" chest, 18" arms, 31" waist, 28" thighs, 18" calves. Well-built and defined. Call Roger 362-8982.

HOT LEAN MUSCULAR masculine man available as model/escort. Duane, 920-1428.

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SUPERHUNG ATHLETIC INTELLECTUAL and good looking student needs help with expenses. Experienced escort-professional model. Mike. 766-6996.

A BRIGHT, GOOD-LOOKING student, 22 years old, honest and discreet, seeks position as escort. Call Steve 961-4680.

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CLEAN—CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

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AVAILABLE FOR ESCORT. Am 21, 6' and am just waiting for your call. Call Mark at 767-2012. You won't be disappointed!

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## DARKROOM SKILLS NEEDED

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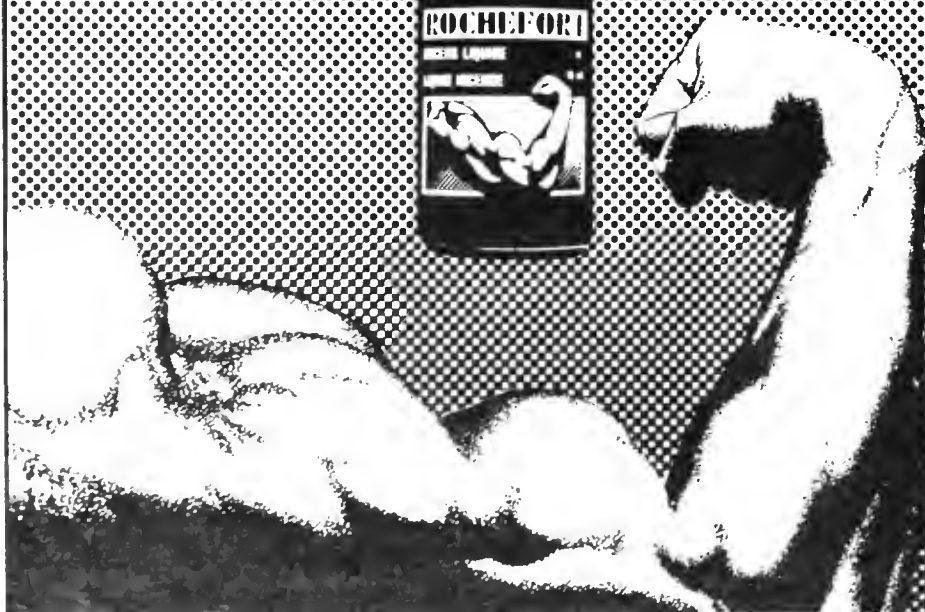
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# Amazon Warriors

## Comic books for big girls

by Laura Coramai



If you're like me, you probably grew up believing that all comics were like the *Archie* and *Spiderman* series — where the only girl characters were either bitchy, vindictive brunettes or dumb, helpless blondes. So, when I first heard about Marvel Comics' *The Sisterhood of Steel*, I couldn't believe it. A colony of Amazon warriors, with the series created and written by a woman. It's not what you'd expect, coming from a publishing company that has been traditionally male-dominated and heterosexist.

The island where the Sisterhood has its headquarters is named Ildana. The society, based on a military hierarchy, has complex, but well-thought-out politics. Ildana's Sisterhood is ruled by a power trinity, the "Matrix." It consists of the "Queen of Swords," the "Priestess of Swords" and the "Princess of Swords." The last of these is a character named "Vandalis." Her jet blue-black hair, sharp eyes and firm body make her enough to send any man running. However, some of the Amazons of the Sisterhood have rea-

son to fear her, as Boronwë certainly has.

Boronwë (pronounced Bun-RON-way, as one of the many appendices tells us), is the heroine of the premier issue. (Volume One, Number One appeared in December 1984 and since then the comic has been published bi-monthly.) She is a 17 year-old Novice who is undergoing a week of trials to determine her future. Will she become a Cadet, "...to be sent to a Sisterhood outpost where she will serve in battle or *in any other fashion required of her* (italics ours)," or will she face "...the prospect of an empty life on the island of Ildana," doing administrative service (kitchen work)?

Boronwë was brought to the island at the age of four and has been rigorously trained in the art of fighting. For 12 years, the fair Kelki has been her swordmate. Unfortunately, Boronwë's companion has had urges to leave the island to visit her male lover. One night she disappears and hence, Boronwë is brought for questioning by the Princess of Swords, nasty Vandalis.

Kelki's disappearance comes at a bad time for

**For twelve years, the fair Kelki had been her sword-mate but now she had urges to leave the island to visit a male lover**



our heroine who is trying to pass her trial into Womanhood. Things get more complicated as Boronwë's life-long instructor, Lanna, gets involved. Lanna and Vandalis are enemies, but we are left to speculate about the origins of the animosity. All we are told is that the loss of Lanna's arm in her younger days, when she was on her way to acquiring honor and high rank, has something to do with the battle between the two powerful women.

The loss of Kelki at the end of Issue One does bring something positive for Boronwë. Mayal, a tall, strong black Amazon becomes her new swordmate, and roommate. Mayal is a beauty, as we see in a communal shower scene.

Yes, there are some nice scenes filled with the bodies of some pretty amazing Amazons!

Mind you, there are some problems with *The Sisterhood of Steel*. Even though some of the women are "romantically involved" with each other, a lesbian-feminist work this is not. Men play a rather large role in the lives of the Sisters. They don't live on Ildana Island, but they certainly are around. If they are not outright brutes and barbarians, they come into play as "Mr Nice Guy," willing to defend a damsel in distress with their manly "powers." These types are the men who undermine the strength of the comic series.

This fault, however, is made up for (as much as it can be) by humorous pokes at the macho behaviour of these men from the Sisters. This manly show of paternalism is often inadequate when they're dealing with the Amazons.

It's about time the tables were turned around. Finally women are represented as the main elements of a story, rather than as the supporting cast or props in a boy's drama.

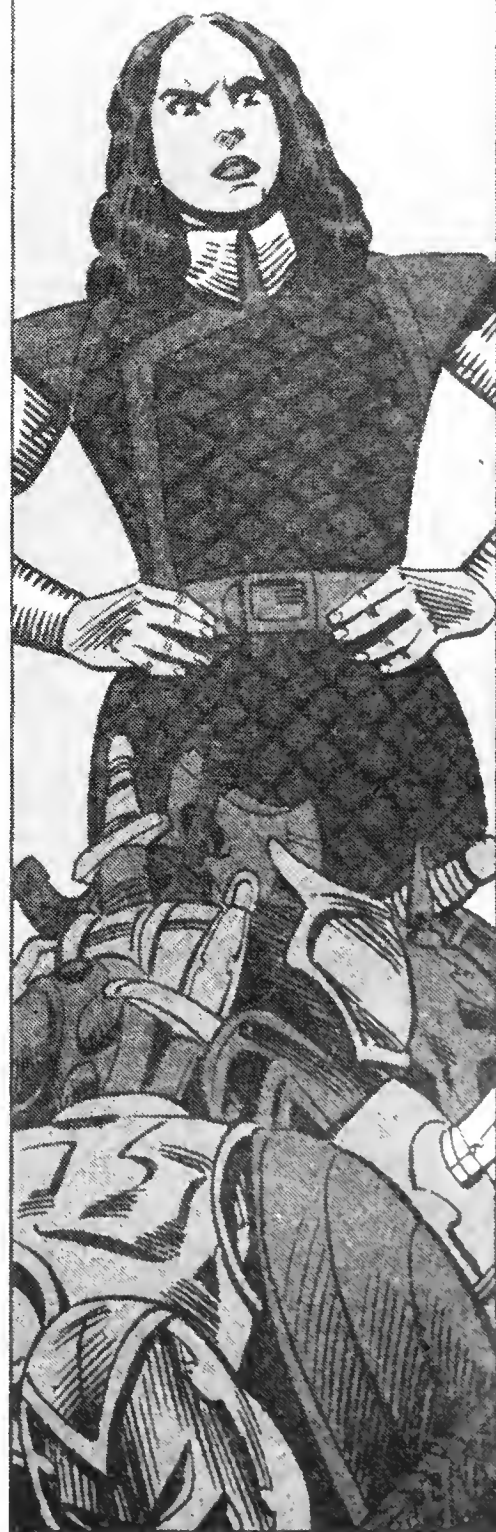
Some of the titles of additional issues are, "The Girl's Night Out," "Passion, Pain and Politics" (sounds like a hot one), and "Loyalties." Christy Marx, the creator of *Sisterhood of Steel*, has gone to great lengths to bring about some stimulating reading. As interesting as the stories themselves is the section at the back of each issue entitled "Mightier than the Sword." Here readers write their personal opinions, questions, criticism and praise. Marx responds to each published letter with insights into the personal and political motives behind the actions of the characters.

Those who really get into the world of Ildana Island can even get their names on a mailing list to receive Marx's personal newsletter "The Scrolls of the Sisterhood," which promises to be packed with background tid-bits and other info to keep the reader surrounded in the fantasy and reality of the Sisterhood of Steel

Thank the Goddess, there are now more than cutesie one-dimensional female characters for us big girls to use for inspiration. ●

THIS ARMOR AND THESE WEAPONS WERE TAKEN FROM THE BODIES OF THE GIAOURANS LEFT BEHIND AFTER THE ATTACK.

TAKE A GOOD LOOK, SLAVER! DO YOU STILL DENY THEY WERE YOUR MEN? I CAN BRING IN THE BODIES, IF YOU INSIST, BUT THEY WON'T BE A PLEASANT SIGHT!



(In Toronto, *Sisterhood of Steel* comics are available at "Yesterday's Heroes," 742 Bathurst St.)

Laura Coramai recently moved to Toronto from Montreal and hopes to join *The Sisterhood* here

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